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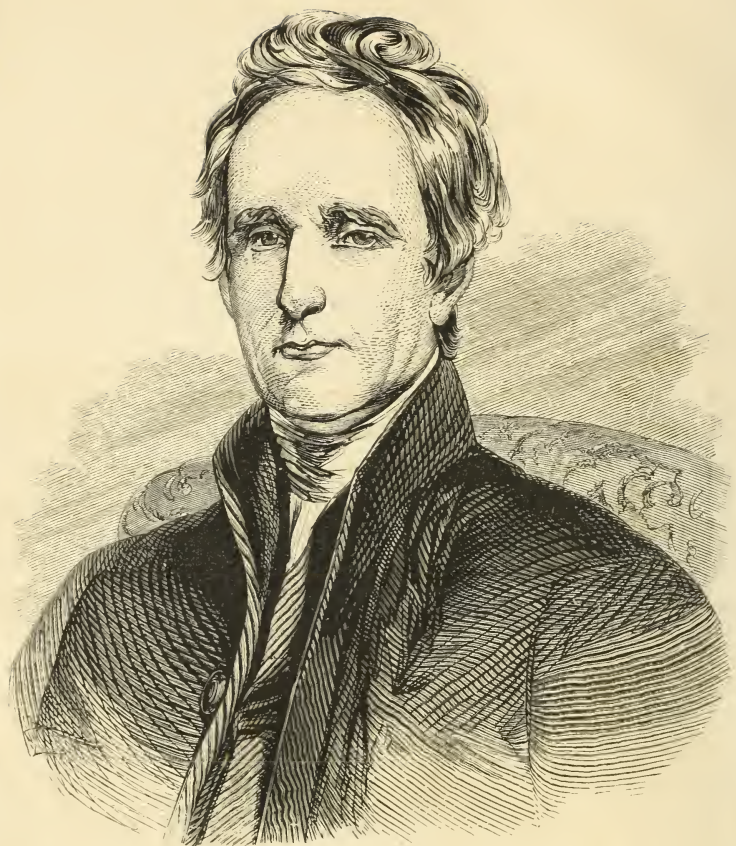
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REV. BISHOP SOULE.

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INFANT BAPTISM.

BY THE REV. JOSHUA SOULE, D. D.,

SENIOR BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

“That the blessing of Abraham might come on the Gentiles through Jesus Christ.”—*Gal. iii: 14.*

THE important subject which we propose for your consideration at this hour is, the right of infant children to the ordinance of Christian Baptism. We shall attempt to sustain this right—

I. FROM THE PROVISIONS OF THE COVENANT OF GRACE.

II. FROM THE SPECIAL RECORDS OF THE NEW TESTAMENT SCRIPTURES.

III. FROM THE HISTORY OF THE EARLY AGES OF THE CHURCH.

First. The right of infant children to the ordinance of the Christian Baptism is sustained by the provisions of the covenant of Grace.

To avoid all misunderstanding with reference to the meaning of words and terms, I will observe that when I say, the *right* of infant children to the Christian Baptism, I mean simply, that they are the *proper subjects* of that ordinance. And by the “*Covenant of Grace*,” I mean the economy of Salvation through the gracious mediation of Jesus Christ, in which, great and precious promises are made; and by which unspeakable blessings are bestowed. This being clearly understood, the grand point of inquiry is; what relation do infant children sustain to God and his Church according to the provisions of this covenant?

Before we proceed, however, to the examination of this subject, it is necessary that we should settle one very important point, which is not always rightly understood. Men frequently sup-

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pose that the Divine administration, with regard to the salvation of man, was materially different under the Old, from what it is, under the New Testament dispensation. That while the former continued man was held under a covenant of works; but that the introduction of the latter brought him under the covenant of Grace. Others, equally foreign from the truth, suppose, that all men in an unconverted state are under the covenant of works, and that they are brought under the provisions of the covenant of grace only by a saving faith in Christ. It is easy to perceive that this doctrine would exclude all infant children from any participation in the blessings of the new covenant. And indeed, it is not strange that those who deny the right of baptism to children, should doubt, whether they have a right to, or are capable of the thing signified by it. For if they admit them to be capable of the thing signified, which is the greater, on what ground can they refuse them the sign, which is the less?

But the truth is, the divine administration has been founded on the principles of the covenant of grace from the period when the first promise was made to fallen man, in these words "the seed of the woman shall bruise the serpent's head." Although the Scriptures speak of various transactions of the Almighty, as covenants with men, yet it is certainly true, that there are but two covenants essentially different from each other, as regards the terms of salvation. The first was made with Adam in a state of innocence, and had for its terms, "*do this and live*," and therefore may with great fitness be called the covenant of works. The second, was founded in the mediation of Jesus Christ, and was intimated in the first promise above noticed. It was the substance of the Abrahamic covenant. It entered into the constitution of the covenant which God made with the house of Israel by the ministry of Moses at Sinai; but it is more clearly revealed and more extensively published under the Gospel dispensation. If this be a correct view, it follows, that all the promises God has ever made, and all the privileges and blessings he has ever bestowed either on Jews or Gentiles, properly belong to the covenant of grace. To show more fully that the covenant made with Abraham, on the principles of which the Jews were constituted the Church of God and secured in the possession of great and

precious privileges, was the very same covenant under which the Christian Church was constituted, it is only necessary to observe the following plain and undeniable points.

First. The promise which God made to Abraham when he called him to be the father of many nations, embraced fully the essential principles of the Gospel covenant. See Gal. iii. 8. where the Apostle says that "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying—'in thee shall all nations be blessed.'" This refers to Gen. xii: 3. So then it was by the Gospel, that Abraham was called and constituted the father of many nations. It was by the Gospel that he and his seed were separated from the mass of idolaters, and constituted the Church or peculiar people of God. *Second.* Abraham's righteousness appertained not to the covenant of works, but to the covenant of grace; and he received circumcision, as the Apostle expressly declares, "a seal" not of a legal or ceremonial righteousness, but "of the righteousness of faith." And the same Apostle shows, that the faith of Abraham, of which he received circumcision as a seal, was the same faith by which the Gentiles were justified and saved. How greatly then have those erred, who have contended that circumcision was a part of the ceremony of the Mosaic law, or merely an external sign of a difference between the seed of Abraham and the idolatrous nations, or a visible pledge securing to them the possession of the land of Canaan. See Rom. iv: 2—and again, verse 13: "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the Law, but through the righteousness of faith." And again the Apostle says, Gal. iii: 17 that, "The covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Here, let it be carefully observed, that the Abrahamic covenant is declared to have been confirmed of God in Christ 430 years before the Mosaic law was given. Of this covenant then Christ was the mediator as truly and effectually in the days of Abraham as since his personal advent. It was doubtless in reference to this grand development of the everlasting covenant, that Jesus

said, "Abraham rejoiced to see my day ; and he saw it and was glad."

From all these passages, with many more which might be named, it clearly appears that the covenant which God made with Abraham was essentially the very same covenant, which under the Gospel dispensation, was to extend its privileges and blessings to all the nations of the earth—the very same privileges and blessings, though in larger measure, which it primarily bestowed on Abraham and his seed. This covenant with Abraham was the *magna charta*—the very basis of the Jewish constitution, which was renewed afterwards with the whole nation, and is frequently referred to as the ground and security of all their blessings. See Exo. vi: 3, 7. "I appeared unto Abraham, Isaac &c. And I have also established my covenant with them." "I have also heard of the groaning of the children of Israel, and "I have remembered my covenant, and will take you to me for a "people, and I will be to you a God." See also Deut. vii: 8. and Psalm cv: 8, 9, 10. "He hath remembered his covenant forever; the word which he commanded to a thousand generations. "Which covenant he made with Abraham, and his oath unto "Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

Now surely no covenant but that which was confirmed of God in Christ, and consequently the covenant of grace, can be said to be "everlasting." We have been the more particular in showing from the Holy Scriptures, that the seed of Abraham, the whole house of Israel, were constituted the Church or peculiar people of God on the ground of the Gospel covenant, because it is a very prevalent opinion that the Jewish Church was constituted and perpetuated through a succession of ages, on the ground of a legal and ceremonial economy, which was to be abrogated when Christ should come into the world, and the Christian Church be constituted on principles essentially different. This opinion, pregnant with untold evils, stands opposed to the united authority of the Old and New Testaments.

Now as it appears from the clearest and fullest testimony of the Holy Scriptures, that the covenant under which the Jewish Church was constituted, embracing Abraham and his seed, is es-

essentially the Gospel covenant, under which the Christian Church is constituted ; it follows that the Jewish and Christian Churches are substantially the same, and different only with regard to circumstances. The difference appears to consist chiefly in this—that the Church under the Old Testament dispensation was limited almost exclusively to the Jewish nation, and the covenant by which it was constituted was signified by circumcision and the passover and exhibited by promises, sacrifices, types, ordinances, and prophecies. Whereas, under the New Testament dispensation, the Gentiles were incorporated with the Jews, so that both became one body or household, and the same covenant was signified by baptism and the Lord's supper, and exhibited by the preaching of the Gospel, in which its blessings are held forth with clearer evidence, and conveyed in greater fulness and efficacy to all nations.

If any further proof be necessary to establish the *essential identity* of the Church of God under the Old and New Testament dispensations, we need only to refer to the following passages of Scripture. What an interesting and beautiful description does St. Paul give of the community of the Israelites, which Stephen calls “the Church of the wilderness.” See 1 Cor. x : 1, 2, 3, 4. “Moreover, brethren, I would not that ye should be ignorant how “that all our fathers were under the cloud and all passed through “the sea ; and were all baptized unto Moses in the cloud and in “the sea ; and did all eat the same spiritual meat ; and did all “drink the same spiritual drink (for they drank of that spiritual “rock that followed them, and that rock was Christ.)” Would not the same language be truly applicable to the New Testament Church ? Do they not eat the same spiritual meat, and drink the same spiritual drink ? With this view of the subject, who would doubt that the Israelites were the Church of the living God, constituted according to the provisions of the new covenant, built upon Christ as its foundation, united to him as its head, and deriving spiritual life from him ? Another proof and illustration of this subject, will be found in the parable of the Vineyard and the husbandman, recorded in the xxi ch. of St. Matthew. Here the Vineyard represents the Church of God with the unspeakable privileges appertaining to it, both before and after the coming of

Christ. The first named husbandman represent the Jews, the latter the Gentiles, but the Vineyard is the same.

Another beautiful exhibition of this doctrine appears in the 10th chapter of the Gospel of St. John, where Jesus represents the Church under the figure of a flock or fold. Here our Lord expresses the same important truth, which the Prophets had declared—that the people of the Jews, the house of Israel, were God's flock, and he their Shepherd, and that the Gentiles should be gathered together and so united with the Jews, as to form one fold under one Shepherd.

Once more—Rom. xi: 17, 24. “And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakers of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee,—For, if thou wert cut out of the olive tree which is wild by nature, and wert grafted, contrary to nature into a good olive tree; how much more shall those which be the *natural branches*, be grafted ed into their *own olive tree*?”

On this very emphatic and important passage of Scripture, we have only to observe, First, that the “olive tree” unquestionably represents the visible Church of God—Second, that the Jews are the natural branches—Third, that the wild olive tree represents the Gentiles. Here observe, the olive tree is the same, before and after the engrafting. The root is the same—the stock is the same—the natural branches are the same, with this exception—that some of them are broken off, and others from a different stock engrafted in their place; but neither the breaking off of some of the natural branches or the engrafting of others affected at all the nature of the tree. You might say that cutting of the branches from the fruit trees in your nursery or orchard, and grafting in their stead scions from other stocks, changed the nature and properties of the tree, with as much truth and reason, as to say that the rejection of some of the Jews, and the calling of the Gentiles to a participation in the blessings of the covenant which had been confirmed in Christ with Abraham and his seed for near two thousand years, changed the constitution of the Church of God which was formed according to the promises of that covenant.

Farther—if the Olive tree—the Church of the New Testament dispensation, was in any respect essentially different from the Olive tree—the Church of the Old Testament dispensation, how shall we understand the Apostle where he says, speaking of the “branches broken off,”—that is, the rejected Jews,—that they shall be grafted again into their own Olive tree.” If such were the case, it would not be their own olive tree from which they had been broken off, into which they should be again engrafted, but another essentially different.

It seems scarcely necessary to multiply proofs in support of a doctrine, the truth of which is interwoven with the history of the Divine economy in every age of the world. The Church of God has always been built upon the same foundation which is the foundation of Patriarchs, Prophets and Apostles, Jesus Christ being the chief corner stone.

From what has been said, we trust three important points are clearly proven—First, That the covenant which God made with Abraham and his seed, was the covenant of grace—the very same covenant which was to be perpetuated throughout all generations.

Second—That Abraham received circumcision as a sign and seal of this covenant—even of the *righteousness of faith*, which is the condition provided by the covenant of grace for the justification of sinners, whether Jews or Gentiles. Third—That the Church of God under the Old Testament dispensation, being constituted according to the principles and provisions of the covenant of grace, is essentially the same as the Church of God under the New Testament dispensation.

These points being fully established, it remains for us to enquire, how far infant children have been embraced in the provisions of this covenant.

First. According to the gracious provisions of the new covenant, infant children are brought into a state of Justification before God. This justification rests wholly on the virtue of redemption from the curse of the law by the death of Christ, by which the guilt of the original transgression is removed. See this doctrine clearly stated and fully established in the 5th chapter of Romans. On this general ground, infant children sustain a covenant relation to God, and it is doubtless on this ground that Jesus himself said “of

such is the kingdom of God." On this very remarkable passage we shall have occasion to make some remarks hereafter—suffice it here, to say that with such declarations, from such authority, before us, with regard to the relations of children to God and his church or kingdom among men, it deeply concerns us to examine well the ground on which we refuse them the visible sign and seal of that covenant by which they have been brought into such relations.

Second. This general ground will receive additional weight from a consideration of the explicit and special provisions which God has made in this gracious covenant. Nothing can be more evident than this—that God did provide for, and institute in his Church the right of infant membership; and admitted them to it by a solemn religious ordinance, and that this ordinance is expressly declared by the authority of divine inspiration, to be a seal of a justifying righteousness, even the righteousness of faith.—And farther, that the Church of God was not only constituted, and the right of infant membership established by a special provision of the covenant, but, that the same order of things was perpetuated by the appointment of God himself, in a long succession of generations before the advent of the Messiah. That the true Church of God had been preserved in this way for near two thousand years. That patriarchs, and prophets, and kings, and an unnumbered multitude of the ancient servants of the living God, were constituted members of the visible community of God's people, by the same solemn ordinance of infant circumcision.

Now as circumcision was a sign of the covenant of grace and a seal of the righteousness of faith, provided by that covenant for justification; and as infant children received this sign and seal, under the Old Testament dispensation, it follows that the right of infants to membership in the Church and to the visible sign and seal of the covenant has been provided for by the special institution of God. It remains therefore, for those who deny the right of infant children to membership in the Church of God, and to the visible sign and seal of the covenant under the New Testament dispensation, to point out, *when*, and *by what authority* the provisions of the covenant, securing the right of infant children as before stated were abrogated or repealed. And, till this is done,

the demand for any subsequent legislation or enactment securing or creating this right, is entirely gratuitous and without foundation. As well might you require a subsequent act of a Legislative body to secure a right, claim, or privilege which had been secured by a previous act of the same body, and which previous act had never been repealed. We assert, that God has instituted the right of infant membership in his Church, in the provision of his gracious covenant, and that he has confirmed this right by the institution of a solemn and visible ordinance as a sign and seal of the righteousness of that covenant. And we further assert that God has never repealed, or changed this provision of his covenant. And as baptism is the solemn and visible ordinance instituted by divine authority as the sign and seal of the same covenant, and the same righteousness, under the New Testament dispensation, as circumcision was under the old, infant children have the same right to the christian baptism that they had to circumcision. One essential attribute of the covenant of grace is its immutability. It is like its author, "the same yesterday, to-day, and forever." It is ordered in all things and sure. It must stand fast until the consummation of all things, and cannot be changed. It is the same efficient system for the salvation of sinners, under both the old and new dispensations. It established no right, it conferred no privilege, it made no promises in the days of the Patriarchs and Prophets, which it did not recognize in the days of Jesus Christ and his Apostles. From the unchangeable nature of this blessed covenant, we argue that infant children must continue to be as they were from its first establishment with Abraham, who is the father of us all, the proper subjects of its blessings, and consequently of that ordinance which is instituted as the sign and seal of those blessings.

From the foregoing observations and arguments, we may judge with what strength of evidence the right of infant children to the ordinance of the christian baptism is sustained by the provisions of the covenant of Grace.

II. This right is sustained by the special records of the New Testament Scriptures.

We do not mean by this, either that Jesus Christ or his Apostles, have given any plain and positive command for the baptism

of infant children, or that the New Testament history has expressly certified that such were baptised by the Apostles ; neither of which, as we shall endeavor more fully to show in the sequel, can be necessary to establish the right. But we rather intend to ascertain what light the sayings and acts of Jesus Christ and his Apostles, afford us relative to this important subject. The first passage to which your attention is invited is 1 Cor. x : 2 ; where the Apostle, speaking of the deliverance of the Israelites from their bondage in Egypt, and their miraculous passage of the Red Sea, says, “ They were all baptised unto Moses, in the cloud and in the sea.” Now although this is the record of a transaction under the former dispensation, the important bearing of it on the subject before us, is not thereby weakened. Whatever this baptism was designed to signify, none can doubt that the infant children of the Hebrews were the subjects of it ; for they *were all baptised*, and consequently were, in the judgment of God, who was the administrator, the proper subjects of it. All the use we intend to make of this remarkable passage on the present occasion, is to notice that in this transaction infant children were regarded by God as partakers of a solemn baptismal ordinance, administered under circumstances of a miraculous nature, and with special reference to covenant blessings, as the connected passages plainly show. It follows that it is perfectly consistent with the divine administration, to admit infant children to sacred ordinances, by which are signified covenant mercies, and consequently it cannot be inconsistent with that administration to admit them to the ordinance of Christian Baptism. A transaction which has a more direct and far more important bearing on the subject under consideration, is recorded in the 10th chapter of the Gospel by St. Mark, from the 13th to the 16th verses. As this is one of the most remarkable occurrences recorded in the history of Jesus of Nazareth, and pregnant with the deepest interest to our race, I here transcribe the whole. “ And they brought young children “ to him that he should touch them : and his disciples rebuked “ them that brought them. But when Jesus saw it he was much “ displeased, and said unto them, ‘ Suffer the little children to “ come unto me, and forbid them not, for of such is the Kingdom “ of God. Verily, I say unto you, Whosoever shall not receive

“the Kingdom of God as a *little child*, he shall not enter therein.” And he took them up in his arms, put his hands upon them, and blessed them.” Matthew and Luke have also recorded this transaction. The former says, that these little children were brought to Christ “that he should put his hands upon them and pray.” And that Christ declared that of such is the Kingdom of Heaven. And the latter calls these little children, which were brought to Christ, “infants.”

We are fully aware of the attempts which have been made to cast a veil over this deeply affecting passage of Scripture, and to weaken its authority in support of this great and blessed truth, that infant children are recognized by Jesus Christ as belonging to the Kingdom of God. Some have endeavored to show that by the little children brought to Christ, we are to understand young converts to his religion. This is certainly too absurd to merit a sober answer in an enlightened assembly. Others have contended that although the “little children” were literally infants, yet what Christ has said of them is to be understood figuratively, or in a representative character. As if Christ has said suffer these little children and do not forbid them to come unto me, for all those who compose the Kingdom of God are like little children. This view is correct only in application to that part of the passage in which Christ says, “Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein.” And indeed, should we admit this interpretation of the solemn declaration, that “of such is the Kingdom of God,” we are at a loss to perceive how the authority of the text could be weakened by it in regard to the relations which infant children sustain to God as members of His Kingdom among men, unless indeed it can be shown that those who were out of the Kingdom of God, and do not belong to it, are the proper representatives and patterns of those who are in it, which I think no one will attempt. Casting away the veil of sophistry which may have greatly obscured the precious truths contained in this passage, we ask your particular attention to several of its important features.

First. “The Kingdom of God.” This phrase frequently occurs in the Scriptures, especially in the New Testament. As it is pointed out in the prophecy of Daniel, and as it occurs in the

writings of the Evangelists, it means the Church of God, or the community of his people, constituted according to the principles of the Gospel dispensation, governed by the laws which God has given in his gracious economy, enjoying his divine protection and favor, with many great and precious promises. A Kingdom implies a King, subjects, laws and privileges. Such is the Kingdom of God—the community of his people in which he reigns.

Secondly. Our blessed Saviour here declares concerning little children, infants, that of such is the Kingdom of God, consequently that they have a title to its privileges. Yea, he assigns the fact of their belonging to the Kingdom of God, as the reason for his displeasure at his disciples for rebuking those that brought them, and for the command to suffer, and not to forbid or hinder their coming to him.

Thirdly. Jesus took up these infants in his arms and blessed them, putting his hands upon them. What expressions of condescension! Of kindness, and of mercy! Jesus himself was once an infant, and has sanctified this stage of our existence by passing through it. But “although Jesus blessed the little children, it is not said,” says the objector, “that he baptised them, “had it been so said the subject would have been settled.” Perhaps it would—but it is not certain. But one thing is certain—had it been so said, it would have invalidated the authority of the record itself by a palpable contradiction, for it is said that Jesus did not baptise with water.

Fourthly. Jesus Christ presents these little children as *patterns*, or examples of all such as enter into the Kingdom of God, and declares that whosoever shall not receive the kingdom as a little child, in conformity to this pattern, he shall in no wise enter therein. From this very remarkable transaction of our blessed Saviour, we derive the following conclusions. First. What is here said concerning infant children, necessarily implies all which is essentially signified by the Christian Baptism. And as they are the proper subjects of what is signified, which is the greater, they cannot be improper subjects of the sign which is the less. Secondly. As little children are declared by Christ to belong to the Kingdom of God, and as baptism is the ordinance of visible induction into it, and the seal of its blessings, they have a right to it. Who then

can forbid water, that these should not be baptised, of whom Jesus Christ has said, "Suffer them to come unto me, for of such is the Kingdom of God"?

Another remarkable passage is found in the address of the Apostle Peter to the multitude assembled on the day of Pentecost, recorded in the 11th chap. Acts, 38, 39. "Then Peter said unto them, 'Repent and be baptised every one of you, in the name 'of Jesus Christ, for the remission of sins, and ye shall receive 'the gift of the Holy Ghost. For the promise is unto you and 'to your children, and to all that are afar off, even as many as 'the Lord our God shall call.'" The Apostle does not certainly mean here that promise of extraordinary or miraculous gifts contained in the quotation he had before made from the prophecy of Joel, and which he says was fulfilled in the miraculous descent of the Holy Ghost on the Apostles and others, by which they were enabled to speak in languages which they had never learned. For certainly it could not be said that the promise of these extraordinary gifts was to all the house of Israel and to their children, and to all the Gentiles whom God should call. But it manifestly refers to the promise of the covenant which God made with Abraham, and which was confirmed to Patriarchs and Prophets, and especially to David, whom the Apostle introduces with peculiar beauty and fitness.

The great strength of this passage lies in this—that it urges the house of Israel to repent and be baptised, from the consideration of their interest and the interest of their children, in the promise of God's ancient covenant with Abraham and his seed.—Now as that covenant had embraced the infant posterity of Abraham, and was sealed by a solemn external ordinance by the special appointment of God, can it be possible that those children of Abraham to whom the Apostle directed this solemn address, could have understood it in any other way than as embracing their children, as the children of Abraham had been embraced in the original promise? And consequently that their children, as well as themselves, were to receive the sign of baptism as a seal of the blessings contained in the promise. And it is difficult to conceive of any rational meaning of the passage, unless it be understood as setting forth and confirming this blessed truth—that the pro-

mise of God's gracious covenant embraced parents and their children under the Gospel dispensation, on the same principle that it embraced Abraham and his seed under the Old Testament economy, and consequently that it establishes the right of children to the sign of the covenant promises, which, under the Gospel, is baptism.

Once more. The New Testament records furnish us with remarkable instances of the baptism of whole households by the Apostles. Take the following examples. Acts xvi: 14, 15.—“And a certain woman named Lydia, which worshipped God, heard us—whose heart the Lord opened, that she attended unto the things which were spoken by Paul. And when she was baptised, and her household, she besought us,” &c. Here is a plain case of the baptism of a whole family, without the slightest reference to repentance or faith, or any other personal qualification of any member of it, except the head. This is a circumstance which is well worthy of particular attention. So far as I have traced the history of baptism under the ministry of the Apostles of Jesus Christ, I find not a single instance of its administration recorded (except in those cases where whole families were baptised,) in which circumstances are not particularly mentioned, plainly showing that the subjects of the ordinance were adult persons. Thus it is said of the three thousand who were baptised on the day of Pentecost, that they were pricked in their hearts and said, “Men and brethren what shall we do”?—that they were directed by Peter to repent, and that they gladly received the word. So of those who were baptised by Philip in Samaria, it is said, “They believed Philip preaching the things concerning the Kingdom of God, and that there were both men and women,” and so of *every other* instance on the record. This being the fact, upon the supposition that the family of Lydia were all adult persons and received baptism on their repentance and profession of faith, is it not very extraordinary, to say the least, that there should not have been the most distant intimation of any such preparatory qualifications in the record of the case? Indeed it would seem, in view of the fact before stated, that the silence of the sacred historian with regard to any such qualification, amounts to the strongest presumptive evidence that the family of Lydia

could not have been baptised as adult converts to christianity on their personal profession of faith, and consequently that they were baptised under the gracious provision of that covenant, the promise of which is to us and to our children.

Two other households or families are said to have been baptised by the Apostles: The household of the Phillippian jailor recorded in xvi Acts, and the household of Stephanus noticed in 1 Cor., 1 chap. It should here be observed that the baptism of Lydiâ and the jailor with their families, took place in the same city, by the same persons, and within a few days of each other. Suppose all the members of these families to have been of mature age, and to have been baptised on the profession of faith, let me inquire where we shall find a parallel case in the history of those modern Churches who refuse baptism to infant children? When or where has any minister of the Baptist faith, baptised two whole families at the same place, and at the same time? It is believed that this has seldom, if ever, occurred, even in the greatest revivals of religion in Baptist Churches. But it is very remarkable that these two families contained, so far as we are informed, all the persons who were baptised at Phillippi, during the stay of Paul and Silas in that city. Another consideration relative to these household baptisms, which claims our particular attention, is, the number of families in proportion to the whole number of cases of baptisings recorded in the Apostolic history. It must have occurred to the Biblical reader, that there are comparatively but few cases recorded where the Apostles, and those authorized by them, administered baptism to the converts of christianity. We have, indeed, a sufficient number to assure us that the Apostles acted in strict conformity to the commission given them by their Divine Master. If we omit individual cases, such as the Ethiopian Eunuch, Saul, and Simon Magus, and take only those where numbers were baptised, we shall find the number of instances recorded to be very small. Among this number we have three positive cases of the baptism of whole households. And it appears highly probable, from the circumstances related, that the family of Cornelius should be added to the number. Now we ask every sober and candid man, if, in view of the historical facts just stated, it is not as reasonable for us to believe that other families were

baptised by the Apostles, as that numerous converts in many places were baptised, of which no mention is made in the sacred history? Is it not as reasonable to suppose that whole households were baptised at Rome as at Phillippi? At Ephesus, or any other city of the lesser Asia, as at Corinth?

In conclusion of this department of evidence, as in the Apostolic records, it is affirmed that several families were baptised without any intimation of its being an extraordinary occurrence, or the notice of any circumstance by which it can be inferred that the subordinate members of those families were persons of mature age, the *very high probability*, not to say absolute certainty, is, that there were young children in those families, and consequently that such were baptised by the Apostles.

III. The right of infant children to the Christian Baptism, is farther sustained by the history of the earliest ages of the Church.

We are fully aware that we no sooner leave the canon of divine revelation in search of truth, than the authority of the testimony, with respect both to doctrine and practice, is materially changed. While we confine our researches to these sacred records, we have only to ascertain what is the true import of the record, and, "*thus saith the Lord*," settles all questions, and removes all doubts, with respect to the truth of what is recorded. But we no sooner leave these infallible guides, and commence the examination of merely human authority, than we find ourselves under the necessity not only of obtaining the meaning of our author, but also of inquiring whether the things spoken or written, are true. And hence our examination of the credibility of our authors; the period in which they lived; the circumstances under which they wrote; the means of information they possessed; what support they have from competent contemporary authorities, and what amount of conflicting testimony can be adduced. We are more than willing that the authors in the early ages of the Christian Church, whose testimony we shall furnish in support of the institution of infant baptism, should be subject to such an examination. We are well satisfied that the cause we defend would suffer nothing by such an ordeal.

There are two important points in the history of the Church in regard to infant baptism, concerning which there is no dispute be-

tween learned men, whether Baptists or Pede-Baptists. They all agree that the baptism of infant children was the universal practice of the Church in the second century, or in less than two hundred years from the commencement of the christian era, and that from this period till about the middle of the twelfth century, the history of the Church affords no evidence that, during all this period of more than nine hundred years, there existed any society of christians, either Catholic or Sectarian, who pretended to say it was unlawful or contrary to Apostolic practice to baptize infants. Taking it for granted then, (as the warmest opposers of the institution concede it,) that it was the universal practice of the christian Church, to admit infant children to baptism in less than two hundred years from the time of the first publication of the Gospel by its divine Author; upon the supposition that this rite was an innovation on the institution of christianity, and admitted, in contravention of the practice of the Apostles, we are met with, what to us appears to be an insurmountable difficulty.

If indeed it was anti-christian, and introduced subsequent to the Apostolic age, we are necessarily led to inquire, *when*, and *where*, and *how* it was first introduced. Will any man pretend to furnish us with any satisfactory answer to these inquiries, either from the history of the early ages of the Church, or from any of the writings of the fathers, either Eastern or Western, or from any of the numerous controversies which arose during that early period. We challenge the authority, and at the same time affirm that in the history, in the writings, in the controversies, of those times, there is a universal, unbroken silence on this subject. Now we ask, can any man who has any tolerable knowledge of the state of science and literature, at the time of which we now speak—who has made himself acquainted with the *extent* and *condition* of the Church at that period—who has marked the genius and disposition of those ages to originate controversies, and carry them on with the greatest zeal and tenacity,—We ask, I say, can any such man soberly believe that such an institution as infant baptism, being wholly of human invention, and a monstrous innovation on the institutions of the Gospel, could have been introduced and universally received and practised in so short a time after the close of the ministry of the Apostles, and yet not a single author of

those ages, either Catholic or Sectarian, affords us even the slightest intimation of the time or place or manner of its introduction? Certainly the man who can believe it has faith to remove mountains. In this case the very silence of history is strong proof that the institution was founded in the provisions of the Gospel covenant, and practised by the Apostles. As there is no notice in the ancient history of the Church relative to the time or place or manner of the introduction of infant baptism subsequent to the Apostolic age, and not a single author for many centuries who even pretended that it was unlawful, let us endeavor to ascertain what is the testimony of the accredited writers of those early ages relative to this subject.

Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was John's disciple, declares expressly, "That the Church learned from the Apostles to baptize children." Origen, in the third century, affirms that "the custom of baptizing infants was received from Christ and his Apostles." See his Commentary on the Epistle to the Romans, and his homily on the 14th of Luke. St. Cyprian, and a council of ministers, held about the middle of the third century, and no less than sixty-six in number, unanimously agreed that "children might be baptized as soon as they were born." This decision of the Council was not induced by any controversy concerning the right of children to the ordinance, for, as we have before said, there never was any such controversy in the primitive Church; but it was occasioned by one Fidus, who questioned the propriety of baptizing infants before they were eight days old, and proposed the matter to this ecclesiastical assembly.

Ambrose, who wrote about 270 years from the time of the Apostles, declares that the baptism of infants had been practised by the Apostles themselves, and by the Church down to that time.

Crysostom says: "The Catholic Church (that is the universal) every where declares that infants should be baptized." Augustine affirms that infant baptism was practised by the whole Church. He says it was not instituted by councils, but was always in use. "I have (says he) never heard or read of any christian, whether Catholic or Sectarian, who held otherwise." We might add to this catalogue of celebrated writers in the first ages

of the Church, a large number of contemporary authors, who testify to the same import, but as there is no contradictory testimony it is unnecessary. We are well aware that Tertullian, the famous disciple of that notorious heretic, Montanus, has been quoted by the opposers of infant baptism, in opposition to the constellation of witnesses we have just introduced. It is not intended by this observation to invalidate the testimony of Tertullian as a historian with regard to matters of fact; but we are fully authorized to call in question the soundness of any man's judgment in regard to doctrine and duty, who could embrace and defend such dangerous errors and monstrous absurdities as were held and propagated by Montanus. And here I beg leave to observe, with all due deference to those authors who have attempted to force Tertullian into their service, that this extraordinary man, with all his wildness and extravagance, has never contradicted a single item of the testimony, which we have given you from a host of the primitive christian ministers. Does Tertullian say, or even intimate that it was not the universal practice of the Church in his own day, to baptize children? Does he call in question the facts stated by contemporary writers, that this ordinance was not instituted by councils, but had ever been in use? Does he anywhere deny, what so many affirm, that it was received from the Apostles? We say he *does not*—yea, we say he *could not*. The truth of all these facts was too strongly established to be successfully denied. Could Tertullian have denied either of these facts, it is very certain he would have done so. For what could have afforded him greater support in his extraordinary course in advising the *delay of infant baptism* (and this is the amount of what he says on the subject) than to have been able to show that it was an institution of merely human authority? All, therefore, which Tertullian has said upon this subject, goes rather to confirm than to invalidate the testimony which has been before presented.

To conclude, We have here introduced more than seventy accredited ministers of the christian Church, some of whom were intimately acquainted with other ministers who lived in the days of the Apostles, and received their instructions from them, and consequently what they affirm concerning the practice of the

Apostolic Church, is justly entitled to a very high degree of credit. The more so from the fact that there is not the slightest disagreement in their testimony. And especially from the fact that the records of their own times and of many succeeding ages can furnish no contradictory evidence. And here let it be carefully observed that the following points are clearly proved by these witnesses :

1st. That the baptism of infant children was universally practised in the christian Church at the time in which the witnesses lived.

2d. That this ordinance was not instituted by any ecclesiastical council subsequent to the Apostolic age.

3d. That it had always been in use in the Church.

4th. That it was derived from Apostolic authority.

The result of all is that infant children are mercifully embraced in a covenant relation to God, and his Church. That being thus embraced they are the proper subjects of baptism, which is the sign and seal of the covenant; and that from the first establishment of the christian Church by the Apostles of our blessed Saviour, little children were admitted to this ordinance as belonging to the Kingdom of God.

REV. JOSHUA SOULE, D. D.,

SENIOR BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE future historian of American Methodism will find very few names possessing a higher rank for authority and influence, or more deserving of an extended notice, than the one placed at the head of this sketch. In every just and liberal view of the subject, notwithstanding the geographical divisions of the Church, and the party asperities that the *causes* of the division may engender, his name belongs to American Methodism, and will be identified with the religious history of the times; and truth and fame will waft it to the extremities of the denomination, and to the latest periods of our ecclesiastical history. Through the changes of half a century, and amidst the most stirring and eventful periods of our history, his name has been as "familiar as a household word;" and for one half of this time his influence has been felt, and his opinions have been quoted as the words of "one having authority" in all questions of law, and all the customs of Methodism. As an Itinerant General Superintendent he has visited and preached in almost every section of the country, from the Canadas to the Gulf of Mexico, and from the Atlantic to the frontiers of civilization in the West; and even in the regions beyond among the semi-civilized Indians and the rude squatters of the wilderness. And in every place his influence, as a man "mighty in the Scriptures," and "wise in counsel and excellent in knowledge," has been felt and acknowledged. The life of such a man is a history in itself, replete with exciting incidents, and impressive facts, furnishing themes for varied and profound emotions, and salutary reflections. As introductory to a discourse, which will enhance the already widely extended reputation of

Bishop Soule, a brief sketch of his life and character, however, reluctantly attempted, or imperfectly drawn, may not be out of place.

Joshua Soule was born in Bristol, Hancock county, Maine, August 1, 1781. When he was fourteen years of age, about 1795, his family removed to Avon, then a recent settlement on Sandy River. Methodism had preceded them to this place. In 1793, the Rev. Jesse Lee visited and preached in the settlement; and established the first Circuit ever formed in the State. It was called Readfield; and "extended from Hallowell to Sandy River." A gracious revival of religion followed these efforts of the ardent Pioneer of Methodism in Maine. It is presumable some of the family of Mr. Soule were among the first fruits of this gracious planting; and that the house of the father became a regular preaching place. The Rev. Enoch Mudge, one of the immediate successors of Mr. Lee makes the following statement respecting the place, the family, and the subject of this sketch. "The settlement was new, and his father's house unfinished. Joshua had a precocious mind, a strong memory, a manly and dignified turn, although his appearance was exceedingly rustic.* It was at this youthful period he was brought under the restraining influence of the gospel. Convinced of ungodliness, he sought forgiveness of sins through the redemption that is in Christ Jesus. In June, 1797, he was made a partaker of precious faith, and had peace with God. He was soon called of the Holy Ghost to the work of the ministry. In 1798, when only seventeen years old he was encouraged to travel with the Presiding Elder; and accompanied him round the district. In this tour he only helped in the public services of religion. But his exhortations were earnest and lively, attracting general attention, and giving promise of a future of great usefulness, and commanding influence. At the ensuing Conference, held in the city of New York, on the 19th of June, 1799, he was admitted into the travelling connexion; and appointed to the Portland Circuit, in the State of Maine. In 1801-2 and 3 he labored in Massachusetts, filling respectively the appoint-

*Memorials of Methodism. By Rev. A. Stevens. Pp. 450-53. The writer acknowledges his indebtedness to Mr. Stevens for information as to the earlier periods of the life of Bishop Soule. For other authorities for his statements he may here, once for all, refer to Bangs' History of the M. E. Church, and 'The Life and Times of the Rev. Jesse Lee.

ments of Sandwich, Needham, and Nantucket. He was returned to his native State in 1804, as Presiding Elder of the District—the only one in the Province. He filled this office two years ; and so successful was the Church during this period, that in 1806 a new District was formed called Kennebeck. On this District Mr. Soule was employed in 1806 and 7. The succeeding four years were spent on the Portland District, in the same State. In 1812, he was stationed in Lynn, Massachusetts ; but the following year he was re-appointed to the Kennebeck District, and continued to travel it until the General Conference of 1816, when he was elected Senior Agent of the Book Concern, with Thomas Mason as his Assistant.

This elevation to a most important and responsible office was a tribute to personal worth and intellectual acumen under the force of which Mr. Soule had, for some years, been gradually advancing to a higher position of influence and authority in the Church.—We have seen that at twenty-three years of age he was called to the Presidency of a District ; and ere his twenty-seventh year, he gave to Methodism all it has ever claimed to possess in the form of a written constitution. We do not know why Mr. Soule was not in the General Conference of 1804, since every minister who had travelled four years was entitled to a seat. As there were only four present from New England, and the representation from the other extremes of the Church were in similar proportion to the body of Preachers, it may have been occasioned by the then great distance from Maine to Baltimore, or the pressure of his engagements on a large District in a highly prosperous state of the Church. But at the session of 1808 he was present, and occupied a prominent position in maturing measures which are yet operating with constantly augmenting efficiency upon the character and fortunes of Methodism. It was here provision was made for a delegated General Conference. This whole subject was confided to a committee of fourteen : composed of two members from each Conference. By these the matter was transferred to a sub-committee of three, of which Joshua Soule was Chairman. The report, as it yet stands in the Section of the Discipline entitled “Of the General Conference,” with the exception of the third restriction, is the offspring of the Chairman’s mind—the proof of

his sagacity. In the history of Methodism it will be monumental of his fame.

At the General Conference of 1816 provision was made for the re-publication of the Methodist Magazine, under the Editorial supervision of the Senior Agent. Since the cessation of the Arminian Magazine, a great and general desire had been felt for a similar work. The General Conference of 1812 had adopted a measure for meeting this demand of the Church. But difficulties were numerous and powerful, and the publication was not attempted. And with all his energy of character, it was not until January 1818, that Mr. Soule succeeded in bringing out the work. Its appearance was hailed with joy; and its character was so generally appreciated that the first year of its existence was crowned with a patronage of ten thousand subscribers. Contemporary authority speaks in very high terms of its Editorial management. Mr. Soule continued at this influential post until 1820.

At the General Conference of 1820, Mr. Soule was elected to the office of Bishop. This occurred on the 13th of May. But he subsequently declined consecration, and resigned the office. The cause of this act may be briefly told. Since 1792 each successive General Conference had been agitated by the Presiding Elder question—an effort to make the office independent of the Episcopacy by an election of such officers on the part of the Annual Conferences. After a struggle of twenty-eight years the friends of this measure carried it, in a modified form, by a vote of 61 to 25. This decision was reached on the afternoon of the 20th of May. Mr. Soule regarded the measure as unconstitutional; and as he could not conscientiously carry them into practice, he declined to take office under the resolutions, and accordingly tendered his resignation which was accepted. On the 23d Bishop McKendree entered his protest against the measure as unconstitutional, and, in his judgment, subversive of the General Superintendency. The opposition of these two men, thus expressed, brought the Conference to a pause; and they then agreed to suspend the operation of the act until the next General Conference.

The interval between the General Conference of 1820, and

that of 1824 was spent, by Mr. Soule, in the pastoral work in the cities of New York and Baltimore, two years in each.

At the General Conference of 1824 Mr. Soule was again elected to the Episcopal office, and the resolutions of 1820, on the mode of appointing Presiding Elders, having been suspended until 1828, he accepted the office and was duly consecrated, by Bishop McKendree, on the 27th of May.

Consecration to the Episcopacy of Methodism was an engagement—an obligation to devote himself to the performance of its duties—the execution of its functions. He immediately entered upon the services whereunto he had been called by the Church. He knew the nature of its demands upon the powers of mind and body; the sacrifices it required of personal ease and social enjoyments: he had witnessed the illustration of its dignities of trial and toil in the ever-acting and self-denying life of Asbury; and he entered upon its functions with an energy that, having counted the cost, was resolved, in view of all its duties and responsibilities “to have always a conscience void of offence both toward God and man.” His fidelity to the solemn vows of his office has a thousand attestations; and is “known and read of all men.”

In his first official tour to the Southern Conferences, Bishop Soule, at the South Carolina Conference of 1826–7, preached a sermon on the Perfect Law of Liberty. The text was James I. 25. At the request of the Conference the discourse was published. On its appearance from the press it was severely criticised in the *Christian Advocate and Journal*, as erroneous in its doctrines, by several prominent men of the North. And it was as earnestly defended and vindicated by the Rev. Messrs. Andrew and Capers, now Bishops of the Southern Church. At the General Conference of 1828, held in Pittsburgh, Bishop Soule laid upon the secretary's table a copy of the sermon, with explanatory notes, for each member of the body. This movement, in connection with the preceding controversy, produced a considerable sensation; and led to a good deal of out-door maneuvering on the part of his opponents, to get him committed in some way or other. But his foresight was triumphant—he maintained a dignified silence. At a late period of the session, and when

Messrs. Andrew and Capers (the latter just elected representative of the Church to the British Conference to meet in July, and compelled to leave in order to reach England in time for the session,) had left the place, the Rev. L. McCombs, of the Philadelphia Conference, introduced a complaint, signed by Revs. Timothy Merriitt and Wilbur Fisk, of New England, asking an explanation of sundry sentences of his sermon, and charging the Bishop with the denial of the perpetual obligation to observe the Christian Sabbath. At this stage of the proceeding, the Rev. Mr. Early, of Virginia, who had heard a conversation between the author of the complaint and the Bishop, and who was not unapprised of the maneuverings without, charged the actors with disingenuousness, and with a design to inflict an injury upon the reputation of the Bishop; that they had postponed the complaint until nearly the close of the session; and now that the two members who had publicly defended the Bishop, and who were more familiar with the subject than most others, were gone, it was produced in a way that must necessarily create great excitement, and prevent a calm and proper investigation. In the midst of his remarks he was interrupted, and asked why he was so vehement! His reply was as like himself as it was, and is, descriptive of the position and character of the accused: "I am vehement," he said, "because I am defending a persecuted man, who is intrenched in the confidence and affections of Southern and Western Methodism; and who is himself *all Soule*." After some further discussion, the subject was referred to the Committee on Episcopacy, who examined it fully the same night, and the next morning reported adversely to the complaint, and in vindication of the doctrines set forth in the discourse. Mr. Fisk, with great skill of argument, opposed the report. It was supported with earnestness and eloquence by Messrs. Roszel, Winans and Pierce, and was adopted by a very decisive vote of the body. When the question was settled, Bishop Soule, with the calm and dignified air of a christian philosopher, addressed the Conference. He declared that he had never entertained a doubt of the divine authority and perpetual obligation of the Christian Sabbath, and expressed his sincere regret that his words had ever been otherwise understood. This disclaimer satisfied many of those who

had set themselves in opposition to him; and together with the preceding decision of the body, and his magnanimous forbearance to participate in proceedings so full of importance to himself, placed him on higher ground, and greatly augmented his influence in the Church.

At the General Conference of 1840, Bishop Soule, who had continued to ascend in the confidence and affections of the Church, and whose official influence and authority was every where felt and respected, was appointed to represent the American Methodist Church at the Wesleyan Methodist Conference of England. He accordingly visited England in 1842, and fulfilled his distinguished mission in a manner as satisfactory to the British Connection, as it was creditable to himself and the body by whom he was sent as the messenger of peace and fraternal relations.

The proceedings of the General Conference of 1844 resulted in the division of American Methodism into two distinct and independent ecclesiastical bodies. Bishop Soule did his utmost to prevent this division. In all the preliminary peace-measures, superinduced by the general desire for union, his counsels were sought, and his whole official influence was exerted to prevent disruption. History will award him the credit of a zeal and devotion for the peaceable adjustment of the difficulty that the same impartial voice will declare was frustrated by the departure of the dominant majority from constitutional Methodism. The author of "Memorials of Methodism" says, "He," Bishop Soule, "attached himself to the party formed by the representatives of the South, and has since identified himself with that section of the Church, much to the regret and mortification of his Northern brethren." The first member of this sentence is erroneous. "He *attached* himself" to neither "party." He maintained his allegiance to the constitution and laws of Methodism. He stood on the broad and sure ground of the Discipline, and "in the imminent deadly breach" declared if he was to be immolated, the sacrifice must be offered upon the Discipline—the altar of the peace and unity of the Church. If he seemed to coincide with the Southern party, it was because they stood upon the impregnable ramparts of the constitution and laws of Methodism. In this view of the subject, and it is the only just and proper one, the "regret and mor-

tification of his Northern brethren," is a tribute at once to his own consistency, and to the integrity of Southern Methodism. Subsequently to the General Conference of 1844, Bishop Soule sought, by all the appliances of his position and influence, to render the division a peaceable and fraternal one. Feeling its necessity, he yet strove to mitigate its evils. But he was not allowed to do this in peace. He was assailed by the press, and insulted in the Conferences of Northern Methodism, with an asperity that, whatever it may say for their "regret," shows, at least, that "mortification," if not "near of kin" to animosity, is sometimes transmuted into resentment. The facts and features of this unfortunate controversy must have convinced him, as they will eventually convince all to whom the knowledge of the facts shall come, that in identifying himself with Southern Methodism he has neither "sold his birthright," nor marred the harmonious and well-earned reputation of a life beautified with consistency and ennobled by integrity. It is a ground for "joy and rejoicing" that Southern Methodism furnishes an ark of safety for the framer of the constitution of the Church, and who is, at the same time, confessedly, its best and safest expositor. This fact is a tower of strength for the defence of our position and the soundness of our principles.

Bishop Soule is erect, tall and well-formed in person, dignified in his bearing, grave, but agreeable in his deportment. In social intercourse he commands respect, and is always pleasant and instructive in his conversation. In the pulpit, he is calm and deliberate in manner, strong in his positions, logical in his reasoning, clear in his expositions of christian doctrines, and impressive, even solemn in his delivery. His sermons are generally elaborate, without either figurative illustrations or flights of imagination. But his bearing is full of dignity, sometimes majestic, and always solemn and imposing. His sermons, if they do not please the fancy of the thoughtless, always excite the profound attention of the sober and reflecting.

In official character and influence Bishop Soule has always ranked among the first, if not at the head of the Episcopacy of Methodism. The office, in its most extended and comprehensive sense, was received, and has been discharged, as an Itinerant

General Superintendency. The care of the Church—respect for her rules of holy living, regard for her unity and spirituality, concern for her enlargement and prosperity, a sincere desire to see and make her a praise in the earth, as she was the joy and glory of her own members, and an anxiety to preserve her disciplinary authority and her doctrinal purity—has always rested upon his heart as a religious feeling, and given energy and precision to his efforts to fulfill his own obligations, and justify the confidence of those who counted him worthy of an office so elevated in rank and so terrible in responsibility. Everywhere, under all circumstances, and at all hazards, he has filled up the measure of his duties, and maintained a character—*personally*, above suspicion of impurity : *ministerially*, replete with the excellency of power which is of God : and *officially*, mild without weakness, firm without severity, and dignified, without either austerity of manners or presumption of authority. Respecting himself, and fulfilling his engagements with a jealous regard for the reputation and rights of others, even while maintaining inviolate the integrity of the Episcopal office and the supremacy of the Discipline, he has been respected and beloved as a faithful minister of Christ, and is now venerated “for his work’s sake” from the centre to the extremities of our ecclesiastical system. The toils of the Itinerancy have abated his physical vigor and activity; but his mental powers are unimpaired by the changes of nearly “three score years and ten.” The zeal wherewith, in “the dew of his youth,” he went forth to the work of God, is still warm and glowing amidst the frosts of age. His life, like a well-spent day, is drawing calmly to a close; and, “leaning upon his staff,” he waiteth and listeneth for the bridegroom’s voice.

L. M. L.

Richmond, June, 1849.

EDITORIAL MISCELLANY.

FROM CHINA.

The Rev. Dr. Taylor has written to the Editor of the Richmond C. Advocate. The date of the letter is Feb. 24. We give the conclusion in the Missionary's own words.

"I take it for granted you will send us at least *two* new missionaries every year, and this is a mere drop to the ocean, considering the spiritual wants of this mighty people, and the resources of half a million Methodists in the M. E. Church, South. Indeed it would be doing so little, that I am absolutely ashamed to suggest it. For just think of it—each individual in this half-a-million under Methodist influence, could give on an average 50 cents a year, and this would be a very moderate estimate, for there are few comparatively—is there *one* who *absolutely could not*—give this amount, while there are thousands who could give fifty times that sum and not feel their purse a whit the lighter—nay, actually *heavier*. 'There is that *giveth* and yet *increaseth*,' 'the liberal soul shall be made fat.' But there would be lightness somewhere—their consciences would be lighter from the load of undischarged duty being removed—their breasts would be lighter, gladdened by the consciousness of doing good—losses would be lighter, from the reflection that all thus given was most certainly saved—their sorrows would be lighter, alleviated by the thought of having done something to save the poor heathen from eternal sorrow. Now let us see what would be the result. The sum would be \$25,000,000, and allowing \$2,000 for fitting out, sending into the field and supporting for a year each missionary and his family, you would have 12,500 missionaries! What a noble army this would be! But even then, there would be but one preacher to every 30,000 heathen in China, allowing the estimate of 360,000,000 for the population, or less than if there were but

one minister of the gospel in Richmond, and about the same as if there were but one for the whole city of Charleston, S. C. O, brethren, when will all China, to say nothing of the whole heathen world besides, be brought under the influence of the Gospel? You may ask, where could so many missionaries be found, provided the means were at hand to send them; but if you all had the spirit that this offering contemplates, the question would soon be solved. Your sons and daughters could not fail to imbibe your zeal, and as they become converted to God would burn with ardent desire to engage in the work of bearing the message of salvation to a perishing world. 'Men of Israel, help!'"

In a letter which Dr. Taylor addresses to the S. C. Advocate, date 25th January, he tells of a blind boy, an orphan, sprightly and affectionate, who can be supported for \$50 a year, and calls upon the Sunday Schools in the Southern Church to take his case in charge. We hope this call will be heeded. For \$30 a year a little girl, named Annie, now in Dr. Taylor's family, can be supported. She has learned a good deal, and is now teaching another person. Shall she go back to heathenism? What Sunday School will have the honor of supporting little Annie?

BISHOP SOULE'S SERMON.

We are very happy in being the medium of gratification to the whole Church, as we are sure we are in the publication of Bishop Soule's Sermon on Infant Baptism. It will delight his brethren in the ministry to perceive how clear and strong his mind remains, after so many vicissitudes and anxieties. The subject of the Sermon is one of great importance, and commends itself to the whole Church. It is painful to see the neglect on the part of parents who are members of the Methodist Episcopal Church, of their manifest duty towards their children. We believe that the subject ought to be kept before our congregations. We have no patience with the yielding of our people to the notions of other denominations. We do not lose our respect for an anti-pædobaptist if he does not have his children baptized, but he always loses his respect for the intelligence and consistency of his Methodist brother who neglects to have this sacrament administered to

his infant children. Do Methodists think of this? We hope our venerable Bishop's sermon will be extensively read and produce a salutary impression.



THE BISHOPS AND THE PULPIT.

That our publication is approved by such men as the Bishops of our Church, must of course be very grateful to us. Entering upon the second volume, we should perhaps be doing our enterprise an injustice if we allowed our scruples of delicacy to prevent us from calling attention to this fact. So we put our modesty in our pocket for the nonce, to let our subscribers know that their approbation of our work is shared by the highest dignitaries of our Church.

Bishop Soule's contribution of a sermon is a sufficient indication of his approval, and we feel especially honored in that he has repeatedly been solicited to publish it, but yields it to the press now for the first time in the pages of the Pulpit. *Bishop Andrew* has sent us several pleasant messages indicative of his kindly regard of the enterprise. Some time ago we received a most flattering epistle of commendation from *Bishop Capers*. We admit that the unction is thick, especially in one spot; but we intend to walk into the next room, and let our readers go through nearly the whole of the last paragraph: "I think it is the general opinion that the Southern Methodist Pulpit, published by you, is eminently worthy of encouragement and support. I have myself thought that no publication of the kind could do justice to extemporaneous preachers. Nevertheless, the published sermons are acceptable, and I doubt not will do good. You have my best wishes for your success, and I verily believe that such a publication as the present could not be put into better hands than yours, for the editing of it. If our preachers could abuse it by addicting themselves to the practice of preaching written sermons, with a view to their being printed, I should not dare to recommend the 'Pulpit'; but not apprehending this, and considering the work a good one, you are more than welcome to any possible advantage my hearty recommendation can give it." *Bishop Paine* not only says, but does. His last missile is on this wise: "My dear brother, to convince you that I am not indifferent to the merits of your 'Pulpit,' I have volunteered to act as an agent, and send you the following subscribers. * * God bless you, my brother. I will do any thing I can for you." With such high helpers, and especially with God's blessing, we hope to succeed; but if ever there was a time when our enterprise called for the prompt help of ALL its friends, it is now at the beginning of another volume.

SERMON II.

GOD CARETH FOR ORPHANS.

BY REV. L. M. LEE, D. D.

OF THE VIRGINIA ANNUAL CONFERENCE.

“Ye shall not afflict any widow or fatherless child.

“If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry ;

“And my wrath shall wax hot, and I will kill you with the sword ; and your wives shall be widows and your children fatherless.”—*Exodus* xxii: 22, 23, 24.

I am here to-day, my brethren, to perform one of the most impressive, and yet most grateful duties of the sacred office: I come to plead the cause of the fatherless.* Life is a scene of trial and suffering ; and humanity is vocal with sorrow. But its depths of distress present no conditions that can compare, either for loneliness or dependence, with those of widowhood and orphanage.—In these states of life the cup of sorrow receives its fulness, and helplessness trembles in the extreme of weakness and destitution. If a comparison may be instituted between them, the one is the cup full ; the other, the cup ever filling always overflowing :—so unmingled and unmitigated is the lot of the fatherless. But sad and dreadful as may be their isolation they are not utterly forsaken, neither are they entirely destitute of hope and help. There is a wakeful eye above them ; an ear wide open to their cries ; and a

*This discourse was delivered in behalf of the “Male Orphan Asylum,” of Richmond, in Trinity Church, April, 1849.

hand, bright with goodness and clothed with power, is always stretched out to guide and protect them. God careth for the fatherless. He maintains their rights, and avenges their wrongs. And he commands it as a proof of submission to his authority that we plead the cause of the fatherless and the widow, and visit them for purposes of relief and protection.

The text recognizes a companionship in misfortune and suffering. Widows and orphans are coupled together in the word of God, as joint heritors of poverty and feebleness, and as constantly exposed to the rapacity and cruelty of those who "neither fear God, nor regard man." But in the wise and righteous judgments of the Almighty a terrible retribution is denounced against the oppressors of the widow and orphan. Whosoever shall "afflict them in any wise", either by withholding their rights, or refusing them succor, embraces a responsibility whose penalty is death, and whose executioner is God. "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." This is the supreme law, everywhere suitable, and always effective. It is the charter of the sympathy that misfortune and suffering should always excite: the standard of measurement for religion, humanity and justice, to which saint and savage and sage must conform, or "be cursed with a curse" that spends its fury upon the objects of our supremest love and care.

Theological writers have distinguished between orphans and half-orphans; the former having lost both of their parents; the latter, only one of them. The distinction is of very little importance to our present subject. But it is important to notice that the Bible always distinguishes between male and female parents: passing by man, and classifying woman as mother and widow, among the fatherless,—the most helpless and dependent of human beings.

On this occasion we must "put asunder what God hath joined together" everywhere in his word of promise. Our theme is the fatherless: our aim and wish is to excite your sympathies for

them, and to show cause why you should minister to their relief and protection. To do this, I shall show :—

I. THAT THE CONDITION OF THE FATHERLESS PRESENTS A STRONG CLAIM FOR SYMPATHY AND SUPPORT TO OUR HUMANITY AND RELIGION.

We assume that the Scriptures, in their provision for the fatherless comprehends those only who are in the feebleness of infancy and youth, and not those who, although without father and without mother, are yet capable of self-protection. This is the meaning of the text, and it suggests the first and strongest claim of orphanage to our sympathy and support :—

1. *The fatherless are incapable of self-protection.* The young of the human species differ in this respect from the young of all other creatures. The young of the brute creation require but little care, and are soon able to provide for themselves.—“Brutes soon their zenith reach.” Their life is short, and soon closed. But the infancy of man is a condition of entire helplessness, exposed to a thousand perils, and demanding a constant vigilance and care that intelligence and affection can only supply. There is great wisdom in this appointment of God. Infants are the heritors of immortality. And their dependence constitutes an important element of that training which is to impress them with a moral character, and fit them for an endless career. Training suitable to the exigencies of a probationary life, and an immortal destiny, is only effective as it exists in the family state and relations; or is represented and supplied by provisions and influences of a public or personal nature. But parents themselves are mortal. And in the mysterious, yet wise and merciful arrangements of Providence they are often removed from positions and relations to which affection would link them in a chain of eternal affinities. But God careth for the fatherless. He instituted and blesses the domestic state and relations. And when father and mother are gone, God transfers the orphans to himself, and stands forth as “the father of the fatherless.” In the most solemn form of denunciation he denounces retributive judgements against every one who shall “in any wise afflict a fatherless child.” But in assuming the relation of parent, he not only undertakes to vindicate the rights of orphanage, but also to provide for them whatsoever may be necessary for the life that now is, and for that which is to come.

Human agency, whether operated upon by merely humane feelings, or superinduced by the active and glowing charities of the gospel, forms an essential feature of the system wherewith God "judgeth the fatherless and pleadeth their cause." But we are not to conclude from this statement of the subject that the intervention of God in behalf of orphans is direct and external in its manifestations, or vocal and imperative in its demands upon us for sympathy and support. No. Our moral constitution, the kindly feelings of our hearts, the sympathies implanted in our nature, the unhappiness produced in us by the sight of helplessness and suffering, these are the agencies God employs;—these the instruments by which he fulfills his promise to dying parents—"leave thy fatherless children, I will preserve them alive." These instincts of humanity are God's voice within us, calling us to relieve the fatherless, to judge the widow, and plead the cause of the poor. They are a voice from heaven to which we do well to take heed, and to obey; else, the wrath that waxes hot against inhumanity and oppression, may spend its power in blasting our sympathies, and crushing and destroying all the warm and generous impulses of humanity in our hearts—cursing us with that guilty hard-heartedness which laughs at misfortune, and

"Hears, with a disdainful smile,
The short and simple annals of the poor."

2. *The fatherless are destitute and dependent.* There are exceptions to this position. Rich men die, and leave their substance to their babes. Wealth has many friends. The children of the rich are generally strangers to suffering. We speak not of these. We refer to that large class of men who gain their daily bread by the daily sweat of their brow. There is also a large class whose vices make them "dead while they live." The employments and habits of all these pre-dispose them for an early occupancy of the grave. In life and health little or nothing has been provided for the time of sickness and dissolution. And when the mourners come back from the grave, the house is desolate, poverty greets them with a cheerless visage, want and wretchedness soon follow; and a companionship is formed whose history is to be a protracted suffering, or a brief career of vice and crime. Around us, on every hand, are the originals of this picture of the

destitution and dependence of the fatherless. It might be more elaborately drawn, and more highly colored. But orphanage in its loneliness and desolation is a picture too complete and dreadful in itself, and too touching in its appeals to humanity and religion to require the aid either of poetry or fiction. Its utter weakness is a cry in the ear of God ; its mute dependence an appeal for relief and protection that, a refusal to commiserate, might well cause the heavens to clothe themselves in sackcloth of mourning and shame. Beyond the deepest meaning of poetry they are "alone in the world"; and to an extreme, that the masters of fiction have failed to understand or portray, they have sorrows the pen cannot record, and heaven-aspiring charity can scarcely relieve. An orphan child ! A family of orphan children ! whose parents, inactive and unconscious, are mouldering away in the dust of the earth,—a group, unloved and uncared for ; for whose welfare no one plans, and no one toils ; for whose safety no eye watches, and no heart yearns ;—a childhood so desolate and forsaken presents a picture of positive wretchedness and prospective ruin that, if revelation were voiceless on the subject, would compel the belief of God's interposition in its behalf. Nature would cry out with unutterable groanings if its Creator and Lord stood aloof from sorrows such as those that "overwhelm the fatherless"; and faith, hope and charity would stand abashed and spiritless in presence of a Bible, a humanity, or a religion, that felt no sympathy for orphanage, and projected no measures to mitigate its evils and relieve its sorrows.

3. *The fatherless are constantly exposed to vicious and corrupting influences.* Parents are the natural guardians of childhood. But these are gone : the grave has closed over them, quenching their affections, and paralyzing their energies. The children of their love are alone in their homes, or helpless and vagrant in the streets : without a heart to love them, or a hand to provide for and guide them. Their only legacy of sorrow is, perhaps, the remembrance of parental kindness and care ; or an heirship of neglect and degradation. A parent's vices may have developed their own depravity, and fitted them for an earlier introduction to a course of infamy and crime. But if, when they started out upon their orphanage of grief and loneliness, they were as

unsoiled as "the angels of God", the neglect that leaves them alone, the selfishness that passes them by without, or with only a look or a word of pity and encouragement, the cruelty that compels them to a too early self-dependence, the scorn that sometimes curls its lip at the woes and wants of "a poor orphan boy", is enough to blight all of life's yet budding hopes, and to blacken all of life's blessed sunlight. It is a doom to a childhood of vice, and a manhood of crime. If no hand is stretched out to save him, if no heart flowing with human feelings yearns over him, if his own misfortunes, or his parents' misdeeds, have transmuted "the milk of human kindness" into wormwood and gall, and society around him into monsters and demons;—if these are life's aspects to him, then take the poor orphan, and in mercy to himself and the world, lay him on the breast of his mother in the holier and less dreaded companionship of the grave. If this boon be denied him, the society that cursed him by its indifference and neglect, may yet curse him with a deeper emphasis for his crimes. That orphan's hand may prove the instrument of that wrath of God which "waxes hot" in retribution against those who "afflict a fatherless child." For surely no affliction of orphanage can surpass that neglect which leaves them a prey to the evils always incident to uncared for infancy and ungoverned childhood. Or, if considered in respect to himself, when a manhood of guilt, the result of unprotected orphanage, may have been succeeded by an old age of remorse, he may deplore the cruelty that allowed him to live as one of the bitterest ingredients in the cup of his woe.—And from life's latest verge, surveying all the lines leading back to the grave of his parents, he may sum up the history of his sorrowful experience in the plaintive language of the poet,

"Earth hath brought no recompense,
For what I lost when they went hence."

Such, my brethren, is the sorrowful condition of the fatherless; and so earnestly does it plead with us, in the mute eloquence of helplessness and exposure, for relief and protection.

II. THE DUTIES WITH RESPECT TO THE FATHERLESS IMPOSED ON US BY THE LAWS OF HUMANITY AND RELIGION.

"Ye shall not afflict any widow or fatherless child." These are the words of God. They prescribe a rule of conduct for our

treatment of orphans. They interdict, under the most appalling penalties, evil or injury of any kind, to the widow and the fatherless. But they involve more than a prohibition of evil doing.—They inculcate care, authorize kindness, and demand of us provision for the physical comfort and moral training of those whom death has bereft of their natural guardians and protectors. God careth for orphans. And, in words of warning and love, he seeks to excite in our breasts feelings kindred to those which move him to assume the relation and perform the duties of a father to the fatherless. It is in the revelation of God's position with regard to this most helpless and dependent class of our race, that we discover our own relations to them, and learn the solemn and holy duties they impose.

1. *Its first lesson is that of compassion for the fatherless.*—Human nature is selfish and sinful. Its selfishness has a thousand forms of manifestation. Sometimes under the constraining, though unacknowledged, influences of religion, it evolves schemes of benevolence, and sustains them with a princely liberality. Such examples, however, are few, and seldom meet the eye of the philanthropist or the christian. Selfishness is more generally exacting and cruel; as regardless of the subjects of its rapacity, as it is of the means and modes by which it seeks the accomplishment of its ends. It is alike heedless of the widows sufferings, and the orphans sorrows; and increases in its demands in proportion to the weakness that opposes it. Strange as it may seem, there is a pre-disposition in man to afflict the widowed and fatherless. If it were otherwise, my brethren; if human nature, even as a common rule, respected the rights of these poor and needy; if it maintained their cause, or vindicated their wrongs; if its humanities were not depraved and dead,—then the word of God had less frequently warned us of the wrong, and less sternly denounced the guiltiness of its perpetration. But men not only “oppress the hireling in his wages,” and “shame the counsel of the poor”; their rapacity proceeds even to “drive away the ass of the fatherless” and to “take the widow's ox for a pledge.” Beyond this, to complete the picture of human meanness, “they pluck the fatherless from the breast,”—breaking the heart of the mother, and exposing her offspring to beggary and starvation. The his-

tory of the world is full of such instances of inhumanity. But these are examples against which we are warned by the better instincts of humanity, and the holier impulses of religion. These with a thousand voices proclaim God careth for the fatherless.— And there is a terribleness in the denunciations of the text that may well inspire us with forebodings of a fearful retribution at the bare thought of afflicting, in any wise, or on any pretence, those whom God stands pledged to succor and defend.

2. *It teaches the duty of a just regard to the rights of the fatherless.* “In God the fatherless find mercy.” It is a reflection upon human nature that they find it only in God. Orphanage, in its destitution and helplessness, does not always attract attention, or excite compassion. If its actual condition of poverty and want be not repulsive enough to sicken the false sensibilities of society, a justification of neglect is sought in the misdeeds of its parents; and the child is punished because its progenitors were poor, or unworthy, or vicious. There may be circumstances which invest orphanage with a romantic interest, and make it popular to protect it; and then fictitious charity rushes with open hand to succor and save it. False as is this ground of benevolence, we will not condemn it. For whatever the motives, “whether in pretence or in truth,” the relief and protection of the fatherless confers a benefit, not only to its objects, but to society in all its ramifications, and therein we may rejoice, yea, and will rejoice.— But it is desirable, my brethren, to see benevolence, on this, and kindred subjects, linked with duty, and both occupying a higher position in morals, and filling a wider sphere of usefulness. Pure charity is priceless, and above all praise. It changeth not, nor faileth, even when duty opens its palm, and guides its steps. Under the common, and, if possible, sole instincts of humanity, it “maintains the cause of the poor,” and vindicates the rights of the widow and fatherless. And has not orphanage *rights*? We speak not of legal, but of social and moral rights. Its rights of property, whatever their character, are under the cognizance and protection of civil law. But its social and moral rights are vested in society, who by the obligations and laws of humanity and religion are constituted their guardians and protectors. These laws bind society to the enactment of regulations and provisions for the

relief and maintenance of its orphaned and destitute members.— Civil legislation, in making government the guardian of the rights of the fatherless in all property interests, recognizes and comprehends this principle of social right. The same principle of right, with respect to orphans, pervades, and is the basis of the rules of the Masonic Fraternity, and similar associations, in its measures to provide for the widows and children of its deceased members. And what are these associations but modifications of society, organized for the especial purpose of more effectually meeting these claims, and providing for themselves and their families, whatsoever may be necessary for their physical and moral welfare and happiness. These organizations, comprehending as they do the principles of the social compact, owe their existence and perpetuity to the incompetency or unwillingness of society in its aggregate character to meet the demands of its helpless and destitute members. In a condition of society sensible of its duties, and willing to meet them, these fraternities would never have been thought of, and would now cease to exist. They are results of social ignorance, or social guilt; and, as designed to meet the exigencies of social wrong and injury, they may be vindicated upon all the laws and motives that make provision for ourselves and those of our household, an obligation both of humanity and religion. But neither the existence of these fraternities, nor fellowship with them, releases from the obligation to respect the rights of orphanage, and provide for its necessities. Society cannot transfer its obligations to a fraternity excluding from its care all but its own members.— Nor does fellowship with these fraternities release any one from his duties to all the demands involved in his social state and relations. The authoritative prohibition of the text is addressed to man as individual, and as a member of the social organization. It appeals to his personal and social sympathies; identifies him with his species; transfuses God into his humanity; and challenges his obedience by the dread of a retribution that makes him and his family the focus of a wrath that hath power, not only to kill the body, but also to destroy both soul and body in hell.

3. *It teaches the duty of providing for the physical comfort and moral training of the fatherless.*

Society would stand shocked and appalled at the occurrence of

a case of starvation among its members: the announcement of its probability would stir every breast with anxiety to relieve and prevent it. We cannot have forgotten, my brethren, how the common heart of our country was excited, when on a recent occasion it was proclaimed that famine was stalking through the streets and fields of Ireland, and that strong men, and delicate women, and helpless children, were bowing down and perishing beneath the tread of the fearful visitation. Nor are we insensible of the fact that of all the great deeds filling the pages of our country's history, her generous and magnanimous efforts to mitigate the sufferings of an unfortunate people, will shine, in the imperishable crown of her glory, as one of its purest and brightest jewels. In these facts, we have an exhibition of the instinctive benevolence of refined and cultivated humanity. We introduce them here because they illustrate and establish the principle on which we rest and plead for—the rights of the fatherless. Food and raiment are the least of their claims; and these society will furnish rather than encounter the spectacle or humiliation of a case of suffering or starvation in its midst. But orphans have moral and educational wants; and these wants demand attention with all the urgency and authority of sacred rights. They need training, such as will, as far as practicable, substitute parental government and direction, form their moral character, and fit them for useful stations in society. These they have a right to demand of society; and the failure or refusal to hear and relieve, will constitute an affliction that will cry in the ear of God for redress.—But who shall meet these claims? How is provision to be made to supply these demands of orphanage? Society is composed of individuals; duties devolved upon the whole body rest with equal weight upon each of its members. Primarily, therefore, the obligation to care for the fatherless, rests upon man as an individual. But personally, and in his isolation, as a member of the social body, he is incompetent to meet the numerous and pressing demands everywhere claiming attention and compassion. The most he can do, and he is bound by every consideration of humanity and religion to observe the rule, is to abstain from every practice and pursuit that will “in any wise afflict a fatherless child;” and to be prompt, even to seek occasions, to rescue them from the evils inci-

dent to their condition, and to provide for them a future of virtue and usefulness. But what man cannot do singly, he can, and may do, by association and organization. And upon subjects, such as the one we are considering, associated agency and influence is the very best that can be brought to give it general and continued success. Orphan Societies and Asylums, therefore, embodying these principles and performing these duties, are the agents of society in its aggregated feelings and responsibilities, and the representatives of man in his isolated sympathies and efforts to maintain the cause of the fatherless. But are we represented in these associations? Are our hands seen, our sympathies felt in these efforts to lessen the sufferings and provide for the training of these dependent and helpless members of the social body? If we are doing nothing to soothe the sorrows, and mitigate the woes of orphanage; if we abstain when occasion offers, or withhold our help to those who are associated to rescue the fatherless, and fit them, by education and industrial pursuits, for a position of usefulness and respectability in life, we have good reason to suspect our guiltiness in afflicting those whom God protects and avenges. And if from no other motive, the fear of displeasing God, and provoking his wrath against ourselves and our families, should excite us at least to commiserate their woes, and encourage, if we cannot help, those who are seeking to relieve and bless and save those of whom God declares himself to be the friend and father.

III. THE MOTIVES THAT SHOULD PROMPT US TO MAKE SUITABLE PROVISION FOR THE SUPPORT AND PROTECTION OF THE FATHERLESS.—

"If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you, with the sword; and your wives shall be widows, and your children fatherless."

These are fearful words. The circumstances of their enunciation invest them with a terrible import. Israel had just escaped the thralldom and hardships of Egypt; and were strangers and pilgrims in the wilderness. God reminds them of their national orphanage and dependence, prescribes the duties demanded by their new and altered circumstances, and teaches them, by all the marvels of their history, to exercise courtesy to strangers, and compassion to the helpless and unfortunate. Especially were

they directed to respect the rights of the widowed and fatherless, to maintain their cause ; and in no case to afflict or injure them. And the words of the text describe the interest God feels for those whose natural protectors have been taken away, and who are friendless and dependent in a world of sorrow and suffering.— This last duty is enforced by words and figures that deserve, even at this distance of time, a most grave and devout consideration. They possess an authority we dare not despise, and prescribe a rule of conduct we are compelled to obey ; or challenge, as a punishment of disobedience, judgment unmixed with mercy, and wrath that ever waxes hot with vengeance against wrong and oppression. It is in the presence of these words of warning and denunciation, my brethren, we are required to ascertain our own relations to the fatherless ; and to weigh the reasons suggested in the text for extending to them all the aids for physical comfort and moral training it may be in our power to furnish. A careful study of the law, and the reasons for its enactment, will supply us with abundant and most impressive motives for yielding implicit obedience to its commands.

1. *The first motive for obedience to the law prescribing our treatment of the fatherless is to be found in the supreme authority of the Lawgiver.* “The Lord is our Lawgiver.” His will is a perfect rule of duty. Like himself, his law is changeless and eternal. It neither admits of modification, nor possesses elements of decay. There is but one law for the christian and the sinner, the Jew and the Gentile ; and it is practicable for all, and binding forever. Whether it enforces love or duty, worship or submission ; a profound reverence for God, or a just regard to the rights of our neighbor, it is alike authoritative in its principles and perpetual in its obligations. In all cases, and on all questions it is God’s law, and it is holy, just and good ; as infallible in its denunciations against disobedience, as it is certain of fulfillment in its promises to those who “love God and keep his commandments.” It declares that “every transgression and disobedience shall receive a just recompense of reward.” It is this law, and this sovereign lawgiver, that says : “Ye shall not afflict any widow or fatherless child.” Upon this subject then, our duty is as clearly defined and imperative as it can be upon any prescript of religion. Neglect of orphanage oc-

cupies the same rank in guilt as neglect of the Sabbath day to keep it holy. Indeed, beyond this, the Scriptures identify attention to the fatherless, with both the form and substance of christian experience. Among other things, the evangelical prophet, makes consideration of the cause of the fatherless and widow, conditions upon which our sins, though they be as scarlet, shall be as white as snow, and though they be red like crimson, shall be as wool. Isa. i: 16—18. And an Apostle affirms that “to visit the fatherless and widows in their affliction” is both a proof and fruit of “pure and undefiled religion before God.” James i: 27. Such, my brethren, is the position in which God places the fatherless. Such is the relation which by the enactments and decisions of his law, we are made to sustain towards them. It is a relation of great difficulty and responsibility, imposing many duties, and requiring great sacrifices? But how else can the woes of orphanage be mitigated, its necessities relieved, and its wants, physical and moral, be supplied. And could we, when we consider the hardness and selfishness of the human heart, expect less of God as the father of the fatherless, and the father of the spirits of all flesh, than enactments that would connect compassion for human suffering with our own ultimate and perfect happiness.— Besides this, the law, imposing these duties, though under the most terrible and appalling sanctions, contemplates our own improvement in goodness; and aims, through the medium of our own sympathies, to elevate and purify our natures, and fit us for a residence in that good land where tears do not fall, and sorrows never come.

2. *Another motive to prompt our sympathies and care of the fatherless is found in the relations and laws of humanity.* God “hath made of one blood all nations of men for to dwell on all the face of the earth.” We are all brethren; with an equal origin and a common destiny; alike exposed to misfortune and suffering; and mutually dependent upon each other for relief and support. It is impossible wholly to detach and isolate ourselves from man: it is absurd to affect to be independent of each other. Affluence brings no exemption from sorrow; and poverty is not always nor necessarily destitute of enjoyment. There are lights and shades in the life of all. The rich of to-day, are the poor of to-morrow. Fam-

ilies, united by ties that angels hands might weave, are soon severed. Death enters. The husband and father is gathered to his long home, and society moves on

“Unmindful, though a weeping wife,
And helpless orphans mourn.”

Such, and so significant, is the life and history of man. How sternly does it teach us to “bear one another’s burdens”, to “be kindly affectioned one to another, with brotherly love,” and thus to “fulfill the law of Christ”, and mitigate, if we may not remove, some of the severest afflictions incident to humanity. Especially do these principles of brotherhood bind us to commiserate the woes of orphanage; as they, more than others, need our sympathy and care. How can we either hesitate or refuse this help. Every case of orphanage furnishes materials for a history over which humanity and religion might shed tears of mourning and sorrow. Poetry and fiction have sought to depict its woes, and to excite a just regard for its wants. But they have failed to attract other than sentimental sorrows and spasmodic efforts. Feeling is a poor laborer in a field so fruitful of suffering, and so barren of fame and recompense. And philanthropy and religion will glean but few sheaves in such an harvest, unless urged and supported by a stern sense of duty. But where can duty so well learn its lessons as in the teachings of the word of God, and in the consideration of those impressive and astounding facts everywhere exhibited in the condition of the fatherless. One fact may illustrate a thousand cases, alike in their general features; differing only in their minor details. In a rude cabin which poverty had divested of all the elements and pleasures of home, whose inmates were familiar with want, and its companions, humiliation and suffering, a mother was stretched upon a couch of affliction and death.—The friends of her childhood were distant and dead. The father of her only child, her own only solace and supporter, was resting from his toils in the repose of the grave. He no longer went forth to the tasks of the day; and she had ceased to listen for the sound of his returning footsteps at eve. With widowhood, poverty entered her dwelling, and want soon followed; and as these came, friends and acquaintances deserted and fled. She was alone, suffering, dying. One only object held her to earth. She had a

son ; and she loved him as a mother only can love ; and she feared to leave him, as a mother only can fear or feel. And as her end drew nigh, she pressed him to her heart, and wept as she looked into the cheerless and darkening future. How could she leave him alone, orphaned, friendless, poor. But death is inexorable ; and he claimed her for his own. As she entered the gloomy portals of the grave, and as the last refuge of her breaking heart, she bequeathed the sad object of her hopes to one poorer than herself, by all the differences and disadvantages of race and color, and begged a poor African to befriend and be a mother to her poor orphan boy. The child of that mother is here, my brethren. Rescued, by the Male Orphan Society, from a course of suffering, and a depth of degradation, more to be dreaded than the grave, he illustrates the charity that visits the fatherless ; and enforces by a logic we cannot resist, the duty we owe to those whom providence has bereft of their natural guardians and protectors.

3. *In the last place, a powerful motive for the exercise of sympathy for the fatherless will be found in the laws of self-preservation and security.*

“ If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot against you ; and I will kill you with the sword, and your wives shall be widows, and your children fatherless.”

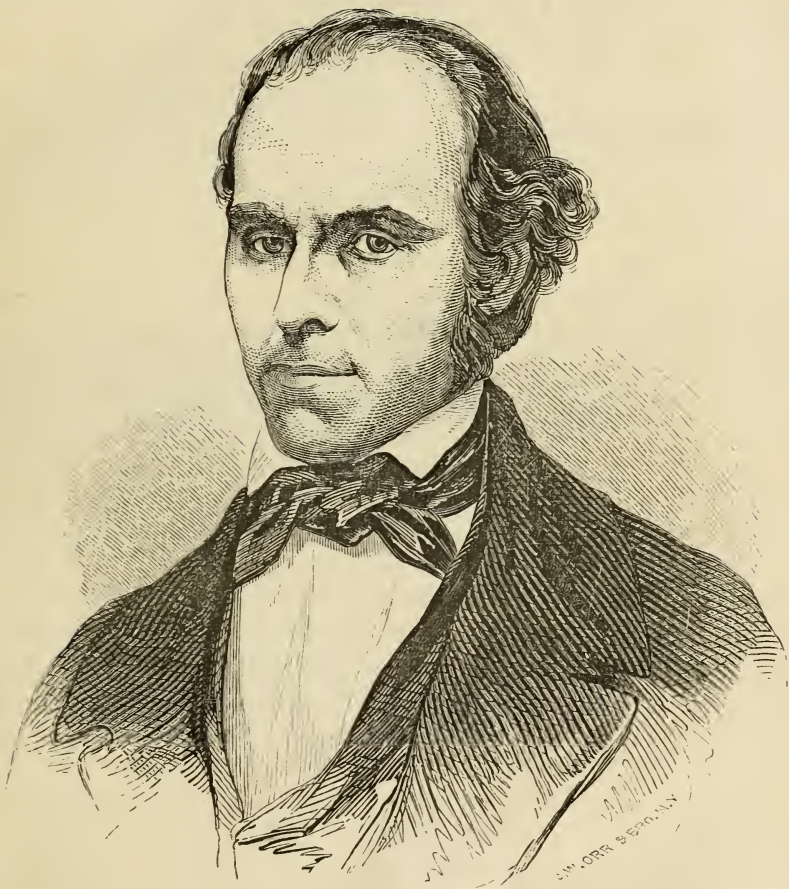
The literal import of these words is fearfully explicit. The language is so precise and formal it would hardly admit of any other signification. And yet it would invade the proprieties of the subject, and the prerogatives of the Divine administration to suppose actual killing by the sword was the only mode and instrument for punishing the injuries done to the fatherless. Under divine moral government sin never changes its type ; but there are a thousand forms in which it may be exposed and punished. It would be a violation of all correct rules of interpreting the Scriptures, to restrict the text, as an exponent of God's wrath against those who “ afflict the fatherless,” to the exact and literal sense of its terms. But it would be a grosser violation of the laws of language to insist that, since it is not literal, but figurative, it does not involve actual punishment of any kind. Such a construction, to say nothing of its bearings upon the Scriptures generally, neu-

tralizes the law in this case, abrogates all just restraints upon oppressors and wrong-doers; and makes it virtuous to injure and "afflict the widow and fatherless." Surely, my brethren, words such as these, so emphatic, so earnest, so strong in pleading for mercy, and so appalling in denouncing oppression, cannot be classed among words of doubtful disputation. No. They are "the words of truth and soberness," pleading, by all the terrors of wrath and retribution, in behalf of the destitute and helpless. But the pith of the text, the true point of doctrine involved in these solemn words, is not the *fact* that God will hear the cry of the fatherless, and surely punish their oppressors: It centres in the *character* of the punishment threatened against these offences against humanity, and religion, and God! It was the experience of an ancient King, "As I have done, so hath the Lord requited me." His punishment illustrated the nature of his crimes. He was a tyrant, and maimed his enemies; and God subjected him to tyranny, and he was maimed in turn. The Saviour teaches, "With what measure ye mete, it shall be measured to you again." This is the doctrine of the text. God is not an unconcerned spectator of these misdeeds of men. His Justice cries out against them. His wrath is kindled into flame; and he threatens the perpetrators with a most appalling retribution of judgment without mixture of mercy: "My wrath shall wax hot against you; and I will kill you with the sword." Beyond this, and in the unmitigated severity of a righteous indignation he denounces a terrible tribulation against the objects of the oppressor's love and care.—The wife of the persecutor of widows, shall be a widow. The children of the oppressors of the fatherless, shall be orphans. God will measure out a retribution that shall accord with the deeds and injuries with which we have oppressed and afflicted the widow and the fatherless. As we have withheld our sympathies from the unfortunate and suffering, so will God cause those we love to suffer uncared for; as we have doled out with a reluctant hand the poor pittance of our charity to the helpless and distressed, so shall other hands icy with indifference and avarice, mete out their unwilling gifts to our wives and children, in the day of their calamity and want. Such, my brethren, is the teaching of God's word. With what judgment ye judge others, God will judge you.

It is a solemn lesson ; and urges us, as we would secure God's mercy to ourselves, to be merciful to others : If we would leave a good name, and a merciful providence to our families when we are gone, we must fulfill the great law of love to our neighbor : If we would leave them a legacy that bad men cannot alienate, and whose value shall never depreciate, let it be that which accrues from doing good, let it descend upon them through widow's prayers and orphan's blessings. By our own kindness to these poor of God's flock, let us lay up treasure in the memory of Him who is the widow's friend and the orphan's father. Let us make it a rule of life to be pitiful and kind to these helpless ones. Let us act from a fixed sense of right and duty, then our hearts will be always warm, and our hands will never grow weary of doing good ; and God will remember us, and our families for good. If we would have "the good hand of God upon us for good," let us remember and do good to the widowed and fatherless : Praying the while, God do so, and more also to me, and mine, when I am reposing in the grave, and my wife is a widow, and my children are fatherless. Amen.

PEN AND INK SKETCH OF REV. LEROY M. LEE, D. D.

REV. LEROY MADISON LEE, D. D., already occupies a high and conspicuous place in the eye of the Church. He has not yet, however, had assigned to him, by common consent, the position to which his character, talents and usefulness entitle him. The world does not yet know the man. It, indeed, admits of a question, whether there lives a human being, between whose *real* character, and the character which his *official* relation to the Church has given him, there exists a greater disparity, than in the case of the subject of this sketch. The large majority of persons who have not seen Dr. Lee, or heard his voice, or basked for a moment in his broad, sunny smile,—but who have read his editorials and pamphlets of a controversial nature, have formed, altogether, an improper estimate of his true character. To such persons he appears a choleric looking man,—with a dark fierce eye; a heavy, scowling brow; thin, compressed lips; a sharp nose; forbidding countenance; a harsh, cracking voice, and of blunt, abrupt manners. But could those who have formed this ideal character, see him, but for a moment, even in his editorial chair, while engaged in writing one of his most caustic articles, this ideal creation would vanish like snow before a May-day sun. Let a friend introduce you to his office. You are at the door,—he raises his head, catches your eye, lays down his gold pen upon his desk, rises from his stubby arm chair, while a bland smile mantles his benevolent face, and grasping you cordially by the hand, he salutes you in the rich, mellow tones of as kind and winning a voice as ever fell upon your ear, or thrilled upon the chords of your heart; and placing you in a convenient seat, he sits before you, the embodiment and personification of good humor, set off in the attractive graces of gentleness, affection and courtesy.



REV. L. M. LEE, D. D.

Here is the man as he *is*, and not as he appears through the medium of some of his recriminative and controversial editorials.—At his home he throws open the whole South side of his spacious mansion to friends and strangers from every clime, and extends to all the welcome and hospitalities of a christian gentleman. This is the best side of the medal; the *reverse* is not bad; it shows a well defined representation of the *sterner virtues*. From his ironical, and controversial writings, it is impossible to form a correct estimate of Dr. Lee. He often laughs heartily, and converses pleasantly with his friends, while there are stealing out from the nib of his pen, the very words and sentences which lead those, who have not the pleasure of his acquaintance and friendship, to form such distorted ideas of his spirit and general character. A more generous, sincere, and devoted friend, never breathed the vital air.

In his person he is about the ordinary size, with a slight degree of *em bon point*,—has a fine head, well developed in the intellectual and moral departments,—a light blue eye, broad mouth, and, as *Rev. Abel Stevens* says of him, a “scholarly looking face.”—His complexion is light, and altogether he is a good looking man. In the pulpit he appears to great advantage. Upon the street his gait is rather measured, and his air sedate. In the family circle he is full of animation,—converses fluently,—abounds in anecdote, and always interests those around him. As a travelling companion he has few equals. His keen perception of the ludicrous, his high appreciation of the beautiful, together with his inexhaustible fund of information, admirably qualify him to give life and enjoyment to every scene and circumstance that may chance to cross the path of the traveller. The accompanying likeness of the subject of this Sketch is exceedingly defective. To one who knows him, it *suggests* the contour of his face, and the expression. But it will give a stranger no correct idea of the man’s appearance. There is an utter want of vivacity, intellect, and soul, that strikes every one on looking him in the face, and especially when engaged in pleasant conversation.

He is a man of a high order of intellect. His judgment is clear and strong. In the earlier days of his ministry his imagination had a considerable sway in the intellectual department of his men-

tal nature. He is a fine logician, without exhibiting the tools of the art; and is a forcible and elegant writer. He is the author of several productions. His "Advice to a Young Convert," was written while he was but a youth in the ministry. It contains many excellent practical lessons, and abounds in valuable thoughts. His Tract on "Confirmation," is a remarkably clear and conclusive work on that subject. His sermon on the minstry, preached by request before the Virginia Annual Conference in Richmond, November 1843, is a strong and able production. His "Life and Times of Rev Jesse Lee," is his master-piece. It is a splendid biography. It contains passages of a descriptive character that have rarely been surpassed by any writer. As an *Editor*, he conducts the Church Journal, of which he has charge, with distinguished ability and discretion. A rich volume of gems might be collected from the editorial department of the Richmond Christian Advocate of the last eight years. His composition is always finished at the first draught. No matter what the subject—whether an ephemeral editorial paragraph, or the leading section in a book—he *never* transcribes. He does not write in a *hurry* at any time. But his work is done as the words take form under his hand. He rarely ever erases a word, or changes the structure of a sentence. His "Life and Times of Rev. Jesse Lee," was written on large, white paper; and a cleaner, neater manuscript never went into the hands of a printer. Scarcely a blurr, erasure, or interlineation, defaced its fair pages. In the review of his manuscripts, written even ten or fifteen years ago, he rarely ever changes a word, or remodels a plan. This is a remarkable peculiarity.

As a *preacher*, *Dr. Lee* is entitled to a very high rank. His sermons would read well as they fall from his lips in extempore preaching, without adding a word, changing a sentence or altering a point. His best productions in the pulpit, are such as are called forth by the occasion. At the session of the North Carolina Conference, held in Newbern, January, 1840, he preached a sermon on the "Love of the Spirit," which produced a tremendous effect, and was received with unbounded admiration and praise by all who heard it. It was a masterly effort. The arrangement was logical and symmetric; the argument close and powerful, and the application irresistible. The style, in point of

elegance of diction, boldness of imagery, and beauty of illustration, has rarely been surpassed. A friend asked him for his manuscript, that he might enjoy the luxury of a quiet perusal; supposing from the polish and elegance of the style, that it was a finished production from his pen. "It is written," said he, "upon the winds.—My notes do not fill a slip of paper larger than my hand." His preparation for the pulpit is made in, comparatively, a short time, and with, apparently, but little labor. His notes do not fill, ordinarily, more than one-fourth of a sheet of letter paper. His arrangement is always in the best style of sermonizing. He writes down his general divisions and sub-divisions in the language which he designs employing in the pulpit; and then, mentally, pursues the course of remark on which he intends to enlarge, simply noting a word, or making a dot to suggest to his mind the number of arguments or proofs which it is his purpose to adduce in support of any point.

As a *speaker*, Dr. Lee is not uniform. At times he succeeds well in delivery. He always reads his hymn in a soft, touching and finely modulated tone of voice. This is done without any effort at theatrical rehearsal, and in a deeply impressive manner.—He prays, and introduces his subject on a pleasant key, and in a very agreeable volume of voice. But in the great majority of instances, as he progresses, and waxes warm, his voice becomes harsh and almost offensive, and his manner far less pleasing than at the beginning of the sermon. Happily for him, his *matter* is such as to divert attention from his *manner*, and but few who hear him, take any special notice of his elocution. He is always deeply solemn and grave in the pulpit. He sometimes indulges in a stroke of irony, and it is always blighting. A reproof from him, for bad behavior in the Church, makes its mark upon the subject of it, as though the lightnings of heaven had passed over the heart.

Dr. Lee is strong in debate. He sometimes utterly demolishes his opponent. He lays hold on the strong points of an argument, and presses them with tremendous power. He never fails to expose the weak points and bad logic of his antagonist. He is sometimes too severe. And yet his arguments are always tempered with good humor. Biting sarcasm is a fearful weapon in his hands

as a debater. The great conservative element, in the man, in this character, is his candor, and kind feeling, and magnanimity towards an opponent. A private interview will always balm the heart that has been lacerated in conflict with him. And if, inadvertently, he wounds any one in debate, he is ever ready to make the *amende honorable*, which high moral principle demands.

Dr. Lee has been eminently successful in preaching the gospel. Some of his sermons are terrific,—admirably adapted to arouse the slumbering conscience, and to startle the sinner, sleeping upon the brink of hell! While on the Pr. Edward Circuit, in 1831, he, more than once, preached a sermon on the text, “*Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him:*” which was the instrument of awakening scores of the most hardened and influential sinners in the country. It was popularly known as his “*woful sermon.*” He was asked by an acquaintance, within the last few years to re-preach it; to which he replied, “it is a heavy blunderbuss, and shoots as hard behind as before.” Again his sermons are of a most encouraging character,—galvanizing into life the torpid energies of lukewarm christians, and backsliders in heart, and exciting into activity the zeal and faith of the Church. His style is generally argumentative, but is almost always interspersed and embellished with most eloquent and beautiful passages. During the last year, while preaching on the subject of conversion and christian experience, he is remembered to have given utterance to the following passage: “The resurrection of Christ is presented to our faith as a fact. It is a fundamental verity of Christianity: ‘If Christ be not raised your faith is vain; ye are yet in your sins.’ It is therefore a great comprehensive truth, involving the character of Christ, the sacrificial nature of his death, the virtue of his atonement, and the efficacy of his intercession. We are compelled to believe it, both upon the authority of evidence, and for the sake of its position and influence in the Christian system. It is not a theoretical proposition for the exercise of a cold and barren belief. It demands the confidence of the soul, the faith of the affections. When a sinner, with ‘a heart unto righteousness,’ embraces the heaven-authenticated fact of the resurrection of Jesus Christ from the dead, for his justification, it is as if he were transported to

heaven, and heard the bells of the city of God chiming the jubilee of redemption."

Dr. Lee was born in Petersburg, Va., April 30th, 1808; was converted, and joined the Methodist Episcopal Church in April 1827. He received his early education in the place of his nativity. In 1828 he joined the Va. Annual Conference, and continued to fill important appointments until February 1836, when he was appointed editor of what was then, the "Christian Sentinel." He was a member of the General Conference held in New York 1844, at which time the great Methodist family, in this country, was separated into two grand divisions. He was also a member of the Louisville Convention in 1845, at which the Methodist Episcopal Church, South, was organized, and also of the first General Conference of this branch of the Church, held in Petersburg, Va., in May 1846. In 1848 the Transylvania University conferred the honorary degree of Doctor of Divinity upon him.—He wears his honors well. Dr. Lee has been married twice. His first wife was a Miss Butler of Elizabeth City, N. C. She lived but five months. His present wife was a Miss Addington, of Norfolk, Va. He has around him an interesting group of children, and is a man who enjoys domestic life.

His sermon contained in the present number of the Pulpit is a fair specimen of his written sermons; but not equal to his best extemporaneous efforts. It will be read with pleasure and profit by thousands. The object of the foregoing sketch is to place the preacher before his hearer, so that the sermon may produce the better effect.

Dr. Lee has another work in preparation for the press, which will be read with great interest and benefit, especially by the ministry, should it ever find its way to the light. May he live long to bless the world—and leave his name at last, "a light and landmark," to the Church of God.

EDITORIAL MISCELLANY.

ENCOURAGEMENT TO SUNDAY SCHOOL TEACHERS.

Perhaps the first Sunday School in the State of Virginia, was organized in connection with the Methodist Episcopal Church, in Lynchburg, by Geo. Walker, James McGehee, and John Thurman, the last of whom, we believe, is still living, now a venerable old man. In a short time two hundred scholars were collected. Among the first was a boy named William Allen. The next year a younger boy joined the School, a son of Mr. Geo. Walker, one of its founders. William Allen and Isaac P. Walker sat together in the U. S. Senate during the last session—the one a Senator from Ohio, and the other from Wisconsin. In 1812 the excellent father of the Senior Editor of the Nashville Christian Advocate opened a Sunday School in a country place in Virginia, supplied the books and did the teaching himself; and to accommodate the neighborhood the school was held at different places. Scholars from that School have become legislators and civil officers of other grades, two have died in the ministry, one is still a local preacher, and four are itinerant ministers. For these facts we are indebted to the Lynchburg Republican and N. C. Advocate.—“In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” It is a much easier matter than many people suppose, to open a Sunday School. Let one person, a gentleman or lady, send for a few Bibles, Catechisms, Primers, and Spelling Books,—if not more than \$5 worth. Announce when and where the School will be opened. Meet those who will come. Enter their names in a book. Sing and pray with the children. Do this if you have to

read a prayer. If no other teacher come to join you, read and expound, as well as you can, some portion of the Evangelists which you have previously and prayerfully studied. Examine the children to ascertain how they are to be classified. It will not be difficult then to make such an arrangement that while you are instructing some of the older scholars, others of about the same age may instruct the younger. They will thus be learning at the same time how to acquire and how to impart knowledge. If you advance slowly it will be with sureness. Other teachers will come to your help. Your example will stir up the zeal of your brethren, and God and posterity will bless you. If any of our readers, whether man or woman, whether learned or of very ordinary acquirements, whether prominent or obscure in the church, will only have faith and energy, the thing may be done; desolate neighborhoods will be supplied with the good seed of the word; and the children of this day—the church's hope for coming years—will be turned to God. Would not this be more cheering and improving than to lounge and sleep through the hours of the holy day?

AN OFFER.

All of our readers have noticed Mr. Ball's advertisement of his portraits of Bishops Asbury and McKendree. The Editors of the several Advocates have spoken of them in high terms of most merited commendation. We do not believe that any engraved likenesses of Methodist preachers have been produced in this country equal to these. We hope there is taste enough in the Methodist community to recompense the publisher for his risk in producing such works of art. We have seen no apartment which these engravings would not adorn; and we believe that it has a good influence upon the minds of Methodist children to see that their parents venerate the memory of holy ministers. It is a satisfaction to know that these are not only superb engravings, but also remarkably accurate likenesses.

It will be seen that we offer these portraits among our premiums. We believe that we are doing service to our church in

endeavoring thus to minister to refined taste and sentiment.—We now make an additional offer. The prints retail at \$3. *We will furnish both at \$2 to the subscribers to the Southern Methodist Pulpit.* That is, we will send the Pulpit for one year and both prints for \$3. *Preachers* so ordering will not be required to pay in advance, but will have credit until the next session of the Annual Conference to which they belong. The postage on a set of the prints, strongly wrapped, so as to be sent by mail unbroken, is about eight cents. This arrangement is only for a limited number, as neither the publisher of the prints, nor the publisher of the Pulpit could afford to extend it to an indefinite number. Let those, therefore, who think of ordering them, *do so at once.* We shall fill the orders as they come. That no one may be disappointed we shall give notice in due time when the number shall be nearly exhausted. We believe that our subscribers will never have a more favorable opportunity for securing elegant parlor ornaments. By this arrangement the Editor of the Pulpit *makes nothing*, except it may be an inducement to persons to subscribe to the periodical. Persons who have already sent their subscriptions for the second volume may expect the same favor to be extended to them, if application be made in due time.

LITERARY INSTITUTIONS.

RANDOLPH MACON COLLEGE.

The Commencement of this Institution occurred the second Wednesday in June. Dr. Lee, who was to have delivered the Valedictory Sermon, was prevented from attending. The Rev. Prest. Shipp, of the Greensboro, Female College, N. C., addressed the two Societies in a style which is said to have sustained his handsome reputation. The President of the College, the Rev. Dr. Smith, occupied Tuesday afternoon with an address on the Slavery Question. Six young men were graduated to the degree of A. B., viz.: Richard W. Leigh, of Randolph Macon College; J.

W. Jackson, of Mecklenburg, Va.; William G. Foote, of Fauquier, Va.; R. S. F. Peete, of Charlotte, Va.; Jas. A. Duncan, of Randolph Macon College; and Lewis Miller, of Lenoir, N. C.—and six finer young men scarcely ever left a College in one class. If they do not make a great impression for good upon our country and our Southern Church, they will vastly belie the promise of their College life. We speak thus distinctly of this class because we had the honor of instructing it last year, and every member thereof has a place in our heart. With all their discouragements and troubles, teachers have their pleasures. The remembrance of intercourse with intellectual, generous, well bred young gentlemen, and of their manly reciprocities of affection and attention, goes far to counterbalance the pain inflicted by witnessing the waywardness of the foolish and the cases of precocity of meanness and sinfulness which sometimes lie in an instructor's pathway. We *would* not forget that during the year we spent with the classes of Randolph Macon College we had no occasion, even so much as by a look to administer reproof to any young man attending our recitations and lectures; nor *could* we forget their delicate and kind attentions to ourself and our family to the last moment of our presence at the Institution. May their connections in life be all as pleasant as ours with them!

FLETCHER INSTITUTE.

In a letter from Rev. P. P. Neely, Prest. of the Board of Trustees, we have the following particulars concerning this School.

"This Institution is located near Thomasville, Ga., and is under the patronage and control of the Florida Conference. The object of the Conference was to erect *A High School* for males and females, embracing at the start, in its course of study, what is usually taught in the Sophomore Class in College.

"This Institution opened its doors the first Monday in February last, with a competent Board of Instructors, and now numbers 105 Students in both departments, with the number increasing almost every week.

"We have two large Brick houses neatly finished, about 150 yards distant from each other, on an area of ground of 6 acres, with about 300 acres of land attached, which has been laid off

into fine lots for family residences. The town is remarkable for its health and good water. Its moral character is also good and improving. Any person wishing to find a pleasant place, and an excellent High School, with the prospect of a College at no very distant day, would do well to visit Fletcher Institute."

Emory and Henry College. The catalogue of this institution shows its numbers as follows: Seniors 11, Juniors 14, Sophomores 15, Freshmen 22, Irregulars 70, Preparatory Course 46; Total 178. Faculty: Rev. C. Collins, A. M., President and Professor of Moral and Mental Science; Rev. E. E. Wiley, A. M., Professor of Ancient Languages and Literature; E. Longley, A. M., Professor of Mathematics, and Teacher of Modern Languages; J. A. Davis, A. M., Principal of the Preparatory Department; W. H. Faulkner, A. B., Tutor. The Fall Session commences the third Thursday in August. The expenses of a student are put down at about \$100 a year. The post-office of the College is Emory, Washington Co., Va.

E. T. Female Institute, Knoxville, Tenn. Faculty: Rev. D. R. McAnally, A. M., Principal, and Professor of Intellectual and Moral Science; Rev. W. F. Harris, A. M., Professor of Ancient and Modern Languages; A. Barnes, A. M., Professor of Mathematics and Philosophy; Mrs. M. A. P. McAnally, Governess; Miss Menill, Principal in the Preparatory Department; Miss Muenschler, Teacher of Music. Total number of pupils, 156. "The entire expense of board, tuition in the literary department, books and stationery, is less than \$120 per annum. A degree of cheapness, it is believed, not to be found at any other institution of a similar character in the south-west.

From the Catalogue of the *Tennessee Conference Female Institute*, located in Athens, Ala., we learn that 154 pupils have been in attendance during the year. Rev. B. H. Hubbard is Principal, and the Rev. Smith W. Moore Professor of Languages. A fine location, an extensive course of study, and a competent Faculty, are sufficient to account for the large number of pupils at this Institution.

LITERARY NOTICES.

1. Dr. Latta, of the Methodist Expositor, has collected and published in a book the series of articles which has been appearing in that paper under the caption *Chain of Sacred Wonders*. Excepting more typographical errors than we like to see in a *book*, the work is neatly printed. The circumstances under which it was written prevented that accuracy which is always desirable, and which cannot be attained without the "*labor limæ*" of which Horace speaks. We expect more carefulness in a book than in an editorial. The latter does its work at once and dies: the other is for perpetuity. We therefore regret that press of business and the sickness of the author prevented a thorough revision of these papers, for the subjects are important, and the Doctor has given so many very eloquent passages, albeit we have occasional extravaganzas of fancy which might as well have been omitted. The book, nevertheless, displays very respectable powers of description, and is really valuable. A portrait of the author accompanies the volume.

2. A. S. Barnes & Co., New York, and John Ball, Philadelphia, publish Chambers' Educational Course, consisting of seven volumes prepared by some of the most learned men in Scotland, and intended to render efficient aid in the school room and the family circle. I. Chambers' Treasury of Knowledge, 3 parts in one, embracing Elementary Lessons in Common Things, Practical Lessons on Common Objects, and an Introduction to the Sciences. This volume is intended to be a reading book which shall unite information with interest. II. Chambers' *Elements of Drawing*. By John Clark. This embraces Exercises for the Slate, and the Principles of Drawing and Perspective. With a slate, a pencil, and this book, it does appear to us that almost any child can acquire a decent amount of skill in transferring images of objects in nature and art. Parents would find much rational entertainment in directing the efforts of their children, and much valuable talent would be developed. III. *Elements of Natural Philosophy*, in which great success has been attained in the effort

to make the language simple and intelligible. IV. Chambers' *Chemistry and Electricity*, embracing Illustrations and Experiments of the Chemical Phenomena of Daily Life, and a Treatise on Electricity by John Bain, the original inventor of Electric and Telegraphic Clocks. V. *Vegetable and Animal Physiology*. VI. *Elements of Zoology*, by one of the most eminent Physiologists of our age, presenting a complete view of the Animal Kingdom as a portion of external nature. VII. *Elements of Geology*, by David Page. These books are abundantly illustrated by pictorial representations, and the present edition is edited by the Rev. Dr. Reese, of New York. The seven volumes form another series of books which we can safely recommend as a most valuable addition to any carefully selected family library. They may be had of Mr. Ball, of Philadelphia, on reasonable terms.

3. Dr. John Harris is extensively known as the author of *Mammon*, *The Great Commission*, *The Great Teacher*, and other powerful treatises. He has lately entered upon the production of a short series of books, designed to exhibit the application of certain laws to the successive stages of the ancient earth, to individual man, to the family, the nation, the law of God, the Church which he has founded, and to the future prospects of humanity. Two of this series have been issued. The second, "*MAN PRIMEVAL*," is before us. It is a stout 12 mo., very neatly printed, and accompanied by a portrait. It is a book which cannot be read in haste: a book for thoughtful men: a book that will be given to the world in a diluted state in sermons, newspaper articles, and the other media of knowledge popularized. The general theory seems to be that each stage of creation prepares for the next, that at each act of creation there is a bringing forward of the former things, and that the Creator goes forward in revelation of Himself. It is a valuable contribution to Scientific Theology, evincing learning, industry, acuteness, and a most thoroughly religious spirit.

By a special arrangement with the author he is to reap a portion of the proceeds of the sale of this American edition. The publishers are *Gould, Kendall & Lincoln*, Boston, to whom we would be indebted for a copy of the *Pre-Adamite Earth*, that we may have the series complete.

4. The Messrs. Carter, New York, have published a very neat edition of Paley's *Horæ Paulinæ*, a work, with the character of which our clerical readers must be acquainted. They will be pleased

to be able to possess so well printed an edition, separate from the Archdeacon's other works.

5. We are indebted to Messrs. Appleton & Co. for *How's Shakspearian Reader*. As a general thing we do not like abridgments, especially of the works of the Masters. In this case, however, there is a necessity. The wonderful powers of Shakspeare must be known, yet the manners of the age made that allowable and painless in his day which would be insufferable in ours. The only alternative is to expurgate for the young, and for families. Among uninspired productions nothing surpasses the writings of Shakspeare for family reading; and yet no father would let his daughter undertake to read aloud from any edition and any part of the works of the great dramatist. This edition admirably avoids that difficulty. It is not any thing like such books as have the name of the "*Beauties of Shakspeare*,"—it is not a thing of shreds and patches, The Prince of Denmark, with the part of Hamlet omitted,—the interest of the story is maintained by connecting notes. Prof. How has done good service in preparing it.

We intend to take this occasion to say something about reading aloud in families. It is a source of refined amusement and pleasure entirely too much neglected in this day. Our boys and girls learn to do every thing but read. Many a husband and father spends much time away from home who would find his fireside delightful if there were only one good reader, among all his boys and girls. We do not pretend to say that our young ladies cannot *read*, in one sense,—for they spend days over the last new novel; but if papa wants a chapter or two from Macaulay read to him in the evening when he sits, with boots off, to rest from the labors of the day, the pleasure cannot be had; he must hold up the book with his tired arms and strain his failing eyes, while Antionette is sitting in the dining-room panting over *Le Juif Errant*, and Matilda is up stairs amid James' jejune inanities, and Seraphina is thumping Herz's "*La Figurante*" out of the piano in the drawing-room. Now, Antionette has spent three years at *Madame Parure's* establishment in New York, her expenses annually being only \$650, to say nothing of travelling; and Matilda graduated last year at ——— Female College; and Seraphina has had no less than seven foreign music-masters in her day. These three accomplished lovelinesses can caress papa in the sweetest imaginable manner, when \$50 are wanted to buy a dress for the approaching Ball; but if papa wishes some one would read to him an hour or so, "it's

such a bore!"—"it's such insufferably dry stuff!" Is not this a hard case for an indulgent father?

Now, having no fear of elegant, polished, accomplished, feminine nothings, before our eyes, we dare to put it on record as our deliberate opinion that no young lady is ready to marry before—she knows how to read. "She performs well!" is a very common compliment. Our question is, *Can she read?* How dreadful it must be to be tied to a woman who will not, or cannot take up the book you want and read with such spirit and interest that you can listen to her for hours! Let young gentlemen think of this. They will be feeble, or sick, or overwrought sometimes, when a piano or guitar will be of no service, but a sweet voice linking itself to the high thoughts of the great writers would beguile many an hour of tedium and lassitude. Try her reading powers before hand. If she loves you and is really well educated, she may color a little when you ask her to read the chapter which she has just mentioned as having pleased her,—and her eye may slightly moisten and her lip slightly tremble,—but she'll read: and if you do not take care love and admiration and sympathy will make a goose of you, and lead you to think she reads charmingly: but try her again and again, and if she can and will read, and loves to read, marry her,—and if she should be tempted ever to be peevish, or ugly, or even naughty hand her

6. *THE HAPPY HOME*, by the Rev. James Hamilton, of London, 18 mo., published by the Carters, 285 Broadway, N. Y. This little book is by one of the most delightful writers of this century. We always read Dr. Hamilton's productions, and are always delighted and edified. This book was originally prepared for the working people of Great Britain. It is a book for the poor man, but its perusal would be a blessing to families in any rank in life.

7. The Sons of Temperance seem to be extending themselves in number and influence. We gather from Bishop Andrew's letters from the West that he is a member of the Order. *Prof. Hardy's Address* before Protection Division, in Tuscumbia, Ala., is a very instructive presentation of the evils of intemperance and of the principles of the Order of the Sons.

SERMON III.

THE UNITY OF THE CHURCH.

BY THE REV. PETER DOUB,

OF THE NORTH CAROLINA ANNUAL CONFERENCE.

“Neither pray I for these alone ; but for them also which shall believe on me through their word : That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : That the world may believe that thou hast sent me.”—*John xvii: 20, 21.*

THIS chapter, from which my text is taken, is one of the most important portions of God’s word. It contains the most comprehensive and interesting prayer left on record in the book of God. It includes in its vast grasp the interests of all men, as those interests may be realized, both in this life and that which is to come ; and comprehends that system of “godliness which is profitable unto all things.”

The period having now arrived, when Christ by the sacrifice of himself, was to redeem the world and return to his Father, he bowed with awful solemnity before the Divine Majesty, and poured out the fulness of his soul’s desires in this prayer, into the ears of his Father. He felt the deepest solicitude. 1. *For himself.* That great work which he came to do, was now shortly to be “finished.” It was a work in which “all flesh,” all mankind were intimately interested. It was a work the accomplishment of which was designed to secure the means by which he would “give eternal life to as many as ” the Father had “given him.” It was a work, which in its accomplishment was to demonstrate in actual manifestation, that the “eternal life” which he was to

“give unto as many as” the Father had “given him,” was obtained by them through the knowledge of the Father, as “the only true God, and Jesus Christ whom thou hast sent.” He felt this to be an awful crisis, and desired that his Father would demonstrate his Messiahship, and the efficiency of his sacrifice, by not only sustaining him in his sufferings, John xii: 20, 27, but also, and especially to raise him up, and exalt him to his own right hand. John xiii: 31, 33—xvii: 5. He felt a great solicitude 2. *For his disciples.* He had made known unto them his Father—he had proclaimed to them his name; and so fully were they convinced that he was the true Messiah, that they believed in him, and were by him received as his disciples. He saw, he felt, that their condition was one of peril and great difficulty—that they would be exposed to many sore and severe trials; and that they would be very liable, after his separation from them, to fall into sin and depart from the living God. This he saw was possible, from the fact, that while he was with them, and “kept them in” his Father’s “name,” that one whom his Father had “given him,” was actually “lost, and became the son of perdition.” He prayed therefore, that his Father would “keep them” in “his own name, that they may be one, as we are one.” To this end, he prays that they may be preserved from evil, and be “sanctified through the truth:” that being thus kept and sanctified, they might proceed on their mission to which he was about sending them. While pouring out his soul to his Father in prayer, for himself and his disciples, the world rises up in full view to his mind; and grasping it in its immense interests, he expresses his solicitude 3. *For this immense assemblage of immortal spirits,* and exclaims in the words of my text “Neither pray I for these alone; but for them also which shall believe on me through their word: That they all may be one; as thou Father, art in me, and I in thee; that they also may be one in us: That the world may believe that thou hast sent me.”

We learn from this prayer, that Christ came into this world to establish a KINGDOM, in which was to be gathered together in one, all who should believe in him as the Messiah, sent of God. That only in unity with him and his Father, and one another, could the privileges and immunities of this kingdom be realized

by the sons of men. That this unity was essentially necessary to the formation of his Church on earth. That without this unity, no one (ordinarily) could be saved. It is therefore of vast importance, to have a clear and full understanding of this matter. The unity of the Church is a subject which has engaged the consideration of men in all ages of Christianity. A great variety of sentiments has been entertained upon this subject. Into the controversial aspect of it, I do not however design to enter in this discourse. My views I wish to present in a clear, rational and Scriptural light, as I may be able. For the purpose therefore of bringing my thoughts into some form, I propose to consider :—

I. THE GREAT PRINCIPLE CONTEMPLATED BY CHRIST, IN THIS PRAYER.

II. WHEREIN THE UNITY OF THE CHURCH CHIEFLY CONSISTS.

III. THE GREAT BENEFITS WHICH CHRIST DESIGNED SHOULD ACCRUE TO MAN FROM THIS STATE OF THINGS.

I shall now proceed in order to consider :—

I. *The great principle contemplated by Christ in this prayer.* Christ undoubtedly intended to be understood, that he would establish a kingdom among men, which, in its principles, should have the direct tendency to bring all who submitted to its requirements into the most intimate fellowship with himself and his Father, as well as to each other. This great principle, runs as a rich vein, through the entire of the New Testament. It is one which forms by far the largest portion of the Apostolic Epistles. It is this which they labored to establish, in all the Churches which they gathered out of the world. It is the grand end of all their ministrations, and which they contemplated to accomplish in all their labors and sufferings. In this great principle, we discover, that Christ designed to bring all mankind into the most intimate fellowship—

1. *With God.* He viewed the whole world lying in ruins, deeply depraved in heart and universally corrupt in nature, and without help. To remedy this, Christ became the mediator between God and man. He offered himself as the great sacrifice, which was intended to reconcile the world unto God. He “through the eternal Spirit offered himself without spot to God” that he might open “a new and living way” of access to him,

giving us an assurance that we may now "draw near with a true heart, in full assurance of faith," and receive the remission of our sins.

He appointed his ministers to enlighten the world, by preaching his own everlasting gospel, that he might make known to the world his Father as the author of all good, and, that whatever good man could realize, could only be enjoyed in the union of the redeemed spirit with God. Hence we find that the unity of God is brought to view, as that by which the mind might be drawn off from all other objects, so that this "one God and Father of all" might be recognized as the great, the only supreme object of its affections and adoration: and the heart be so knit to him, as to desire none besides him. Eph. iv : 6.

These "ambassadors" were to proclaim to the world, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v : 19, 21. They were to assure the world that all who believed in Christ, should be justified; and that as a consequence of this, they should be united to, or "have peace with God." Rom. v : 1, being constituted by this justification through faith the "children of God." Gal. iii : 26; and that they were at the same time to realize this their sonship through Christ, by the inward testimony of God's Spirit. Gal. iv : 5, 6—Rom. viii : 15, 17.

We learn also from this subject, that Christ designed the union of all men—

2. *With himself.* He is the great author and finisher of our faith. He is the Head of the Church, and holds in his right hand the "keys of David;" and "openeth and no man shutteth; and shutteth and no man openeth." The great object of his gospel is to bring all men to the knowledge of the truth as it is in him. He has assured us that the object of the preaching of the gospel was to bring both Jews and Gentiles into union with himself as the great shepherd of the sheep. "I am the good

shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd." John x : 14, 16—Eph. ii : 14—1 Peter ii : 25.

It was according to the original design of the "one God and Father of all," in the fulness of time, "to gather together in one all things in Christ ;" and constitute him the "head over all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." Eph. i. 21—23. It was through the labors of his ministers, he intends to unite to himself all believers in all ages and nations. He declares by his Apostle that he had broken down the "partition wall" that separated Jews and Gentiles, that he might "make in himself of twain one new man, so making peace ;" and that all who had access to the "Father, by the same Spirit," whether they were Jews or Gentiles, were "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together, groweth unto a holy temple in the Lord : In whom ye also are builded together, for a habitation of God through the Spirit." Eph. ii : 20, 22.

This union with Christ was necessary, that the Church thro' the labors of his ministers might be perfected in one. That thus all might grow up into him in all things, "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up in him in all things : which is the head even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure

of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv : 13, 16.

In this subject, we learn also that Christ intended—

3. *The union of the members of the Church one with another.* This proves most clearly, that the Church of Christ, could be but one in all ages and countries. It was intended not only to unite all believers with God and Christ ; but also to make them all " of one heart and one soul." This unity principle was calculated, as it was designed, to unite all into one common brotherhood ; making but one family of the Saints above, and one on earth. This was not only to bring Jews and Gentiles into one bond of christian affection, but also to unite man to man, in the bonds of the Gospel.

By this great principle Christ designed to put down forever all animosities that might arise in the Church, on account of the various distinctions in office, as well as on account of the differences of gifts and administrations. While therefore, there might and would be these distinctions, both in official dignity and in various degrees of talents or gifts ; yet, should they not from this conclude that they, or any of them, were at liberty to raise parties and create party disturbances in the Church of God. This principle fully understood, and carefully carried out in practical life, would unite them closer together in the bonds of christian affections, from the consideration that all these things were designed for the benefit of all. These views are most evidently contemplated by St. Paul. Rom. xii : 3, 8; and 1 Cor. xii : 4, 19.

The exhortations of the Apostle to the Churches, clearly shows that this was a principle of universal application, and that it was important for them to attend to these things, so that they might thereby not only secure to themselves the full cup of blessings designed for them by Christ ; but that they might also be so established in the true faith of " God's elect," as to be able to withstand all the attempts of their adversaries to seduce them, or to terrify them ; so as to cause them by one or other of these means, to give up their confidence. " Only let your conversation be as it becometh the Gospel of Christ : that whether I come and see you, or else be

absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel ; and in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God." Phil. i : 27, 28—Eph. iv : 1, 2—1 Thess. ii : 10, 12.

From the preceding views, we learn that Christ contemplated the establishment of a kingdom among men, in which, should he united together in one family, all believers in all ages and among all nations. That this kingdom was entirely of a spiritual nature ; that no one could be a subject of it without being renewed in the spirit of his mind, and a "partaker of the divine nature." This kingdom was to secure to all who would submit themselves to its government, a full share in the favor of the "one God and Father of all," and in the redeeming virtue of his death, and a deep and abiding affection one for another.

I now proceed in order, to consider—

II. *Wherein the unity of the Church chiefly consists.*

The observations which have been submitted in the preceding views, clearly indicate the principles of the unity of the Church of God. A careful examination of these principles will lead to a discovery of the real nature of this unity. It evidently follows from the principles laid down in the foregoing views, that one chief property of this unity is:—

1. *Faith.* "Without faith it is impossible to please God."—He "that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." In communicating my views on this subject, I shall consider faith under two distinct and leading ideas : 1. As a principle. 2. Its exercise.—In both these respects, it will be perceived that it is of vital importance in this subject. Without this, there can be no unity of the Church. I shall therefore consider faith—

(1.) As a principle. And in this view, it may be considered as one of a distinguishing character. It is not founded upon some general notion of things ; but upon some specified object. It regards not every truth revealed by the Gospel, but some definite, special truth, developed in the Gospel of Christ. The great truth to which faith looks, is the sacrificial atonement of Christ. This the mind's eye steadily gazes upon, as that one only way of

access to the Father, which the Bible holds up to the view and consideration of man. It considers this as the only expedient for man's restoration to the favor of God. It turns away from every other consideration and recognizes this as not only the best, but as the only possible way for man's recovery. The sacrificial death of Christ as recognized by this principle, is viewed as every way the most suitable, aye, the only suitable expedient for man's recovery out of the snare of the devil, and his restoration to the favor and image of God. It distinctly recognizes the truth, that all have fallen from God's favor and have come short of his glory—that in man there is no help—that left in this fallen and destitute condition without some one to introduce him to the King eternal he must sink and perish forever: but in the sacrificial atonement of Christ, he views an open door through which he may enter and be saved. On this great truth his mind rests with the utmost assurance, being fully persuaded that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

Here then, is a unity of object on which the heart can rely with a full assent to its necessity and a full persuasion of its efficiency. Here the mind sees clearly, how God can be "just" and yet the "justifier of all them that believe." Heaven's violated law (he now perceives,) is magnified by Christ, and in his death met the satisfaction it claimed for man's original offence. And now a door of hope is opened for deliverance from all personal crimes. The heart can here settle down into a fixedness of confidence which it seeks in vain any where else. Here is the great central principle of the Gospel, which binds the mind's thoughts, and heart's affections firmly to the throne of God. Indeed,

" Faith lends its realizing light,
The clouds disperse, the shadows fly,
The invisible appears in sight
And God is seen by mortal eye."

Nothing now can be recognized by the mind, as being of magnitude sufficient to share in the affections of the heart, in comparison with this principle; nor as of importance enough to substitute instead of faith. No sufferings that can be endured, no

sacrifices that can be made, no obedience that can be rendered, however strict and sincere, can now be acknowledged as being capable of averting the wrath of God or of securing his pardon. The atonement, and that alone, is now the all absorbing principle. Even the mercy of God which endureth forever, is seen now to exercise itself in man's recovery only as it grounds its acts upon the atonement of Christ. His justice acts in harmony with his mercy only, because in Christ, "Mercy and truth are met together; righteousness and peace have kissed each other." Psa. lxxxv : 10.

In this view then it appears evident that this principle unites the mind and heart of man to God and Christ. To God, as the source from whence cometh all good to man. To Christ, as the only medium through which access can be had to God. God, without such a mediator, must ever be a "consuming fire." Heb. xii : 29. But, God in Christ reconciles the world unto himself. 2 Cor. v. 19, 20. We must consider faith :

(2.) *In its exercise.* I trust that the foregoing views may not be lost. Upon a full and careful examination of them, we shall soon perceive the difference between faith as a principle residing in the mind and heart ; and faith as that principle put forth in exercise. The exercise of faith, and faith in principle, are both to rest upon the same foundation. In both these respects, the same great truth is the object. While in principle it "beholds the Lamb of God, that taketh away the sin of the world ;" in exercise, it receives this Lamb, as taking away the sins of the believer. In principle, it apprehends ; in exercise, it appropriates the atonement. While in principle it unwaveringly cries, "God was in Christ reconciling the world unto himself ;" in exercise, it cries out :

"My God is reconciled,
His pardoning voice I hear :
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And Father, Abba, Father, cry."

Faith unites the soul to God. It is while fully exercised, that God justifies man, and makes him a new creature. In this act

he is restored to the favor of God, wherein he abides continually. By the continual exercise of this faith, he constantly has access to God, through Jesus Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith unto this grace wherein we stand and rejoice in hope of the glory of God." Rom. v. 1—2. Here we are distinctly informed, that by the exercise of this faith, we have, first, "peace with God." Secondly, continual "access into this grace," i. e. the favor of God. Thirdly, are able to "stand" fast in the Lord. Fourthly, can "rejoice in hope of the glory of God." It is in this way, that a continual interest is kept up between the soul and God. The justified person "beholds with open face, as in a glass, the glory of the Lord," and is "changed into the same image, from glory to glory, even as by the spirit of the Lord." 2 Cor. iii. 18.

Faith is the great principle which unites the Church of God into one body in Christ. It is by it that men are not only restored to the divine favor and image, but they are born again, adopted into God's family, all made partakers of the same nature; and constituted children of the same "God and Father of all;" they also become "fellow citizens with the saints, and of the household of God." Gal. iii. 26. Eph. ii. 19.

It is this principle exercised, that forms the connecting link between all the children of God; forasmuch, as by it we are made partakers of the divine nature, and receive into our souls that cement which makes us all one in Christ Jesus. St. Peter addresses such in the following terms: "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord," &c. 2 Pet. i. 1—4. This view is also sustained by the teachings of St. John. When speaking of the unity of Christ's followers among themselves, he observes, that "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begot, loveth him also that is begotten of him," &c. 1 John v. 1—4.

To beget this great principle in the minds and hearts of all men,

and to stir them up to its full and comprehensive exercise, was the object aimed at by Christ in the establishment of his Church on earth, and the preaching of his own everlasting gospel by his ministers. It was, "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." That all who had such an "access with confidence by the faith of him," with the redeemed spirits in heaven, constituted one universal family; for whom, (those on earth) he prayed to the "Father of our Lord Jesus Christ—that he would grant them according to the richness of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in their hearts by faith; that they, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they might be filled with all the fullness God." Eph. iii. Faith, all along, is the great principle, while in exercise; that gives us "access" to the Father through Christ;—that connects us with the great "family in heaven and in earth;" that secures to us all the benefits of the "love of Christ which passeth knowledge, and fills us with all the fullness of God;" and that bows the whole Church at the feet of the adorable Saviour, exulting in a universal and endless triumph, saying: "Now unto him that is able to do exceedingly, abundantly, above all that we ask and think, according to the power that worketh in us, unto him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen."

I shall now proceed, in order, to consider another principle essentially necessary to the establishment and maintenance of the unity of the Church, viz:

2. *Love.* This is the great bond of union in the Church of Christ. It is that principle by which the hearts and souls of such as believe, become one in Christ Jesus. Indeed, in this, princi-

pally, does the union consist. Faith, in itself, is not this union ; but is the great instrument of it. Faith brings us to Christ, love makes us one. Faith rests on the atonement, and secures our justification ; love, constitutes that divine nature in us, which all possess, who are born of God. Faith "beholds with open face the glory of God," and takes hold on the hope set before it ; love is the image of God, into which the moral man is "changed from glory to glory even by the Spirit of God."

(1.) It is this that makes us one with the Father. Whosoever, therefore, has this love in his soul, and has it abiding there, has his heavenly Father dwelling in him—dwells constantly in his Father—has an internal and abiding assurance that he is acceptable to God—looks forward to the judgment day with confidence that he shall then be approved of him ; because in this life he possessed his likeness. Hence, the Apostle John declares that, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world." 1 John iv. 15—17.

(2.) It is this love abiding in us, that makes us one with Christ. It is this, that unites believers to Christ the true vine, and fills them with all the mind that was in him. It is this, that keeps them close to him, and leads them into all the ways of his commandments ; by which they evince their attachment to him, and their affection for him. "Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love." John xv. 8—10. "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John xiv. 21.

(3.) It is this that forms the bond of union among the children of God. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John iv. 7—13. This proves clearly, that the unity of God's people in its principle, flows from the "God and Father of all" through our Lord Jesus Christ—that it consists in "loving one another"—that this mutual love is excited in them, from this consideration, that God hath loved them with such a strong and intense affection, as to "give his only-begotten Son, that they might live through him." This is the great TEST principle, which was to demonstrate to each other, that they are the genuine children of God. For, whosoever did not love, either God or the brethren, or both, had an internal consciousness that he was not born of God. While, on the other hand, whosoever did love God, and especially the brethren, had an inward assurance that he had "passed from death unto life."

(4.) It is by the exercise of this love, one towards another, that they are to give to the world the demonstration of their discipleship. "By this shall all men know that ye are my disciples, if ye love one another. John xiii. 35. This, then, forms the test principle by which the world is to form its judgment of the character of the disciples of Christ. If they exhibited this mark of discipleship, whatever else the world might think of them, they were bound in moral justice to judge that they were true, and not pretended followers of Christ.

(5.) The inculcation of this "principle" of unity runs as a rich vein of godly instruction, through the apostolic epistles. A constant exercise of it was considered as being necessary, for the maintenance of the unity of the body of Christ; and was es-

teemed by them a matter of gratitude to God, which they readily offered up to him in behalf of those churches where it existed.

St. Paul looked upon the exercise of love, in connection with faith, as essential to the preservation of the Galatian Church from destruction. Hence, he affirms that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love:" and plainly indicates that they had not all continued in the exercise of these; but that, after running well for a while, they suffered themselves to be "hindered," and that they had allowed their "lump" to become leavened to their injury, and exhorts them to cultivate love one towards another, that they might thereby prevent the destruction which was then threatening them. Gal. v. 6—15. He exhorts the Church at Ephesus, "To walk in love, as Christ hath also loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour"—that in this "walk of love" as "God's dear children," they would avoid those ensnaring and debasing vices, which would bring "the wrath of God upon the children of disobedience;" and that they would realize what is the fruit of the Spirit, ("in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord." Eph. v. 1—10.

St. Paul rejoiced in God, and gave thanks to him for the faith and love which existed in the churches which he had planted. To the Collossians he writes: "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;" assuring them that in heaven they had a treasure laid up, which was announced to them, and to the world, "in the word of the truth of the gospel," &c. Col. i. 3—8. See also Philip. i. 3—7. To the Church of God at Thessalonica he writes: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, knowing brethren beloved, your election of God." 1 Thess. i. 2—4. And so concerned was he for their welfare, and so desirous was he to

know their state that he "could no longer forbear," but sent to them Timotheüs to know their affairs, who, after he had learned their condition, informed Paul that they still maintained a firm concord of faith and love; he then offered up his most devout aspirations of thanks unto God, on account of their faith and charity, in which Timothy found them standing, earnestly praying for them, that the "Lord would make them to increase and abound in love one toward another, and toward all men," &c. 1 Thess. ii. 1—13. See also 2 Thess. i. 3, 4.

From the preceding observations, the conclusion evidently follows, that *Faith* and *Love*, constitute the *only bond* of the unity of the Christian Church. It may be proper to offer some farther observation on this subject, as additional reasons for this conclusion. And—

1. *As it respects Faith.* The importance of this principle has been already considered. It has been shown that this is a principle of singular character, and one which draws the mind off from every object, and from every consideration which would for one moment shut out the great atonement of Christ as the only means of man's recovery from the fall and its effects;—that it looks to that one great remedy as not only all-sufficient, but, as the only one that is sufficient to accomplish man's salvation. And while this is to be distinctly noted, it is not less necessary to show, that a vital union with the Church, and Christ its head, cannot be effected without such a faith. This, I think, will appear from the consideration following:

(1.) All who remain in a state of unbelief, and will not believe on the Son of God, shall remain in sin and condemnation. Those, however, who do believe, shall be saved: proving most clearly, that faith is such an essential principle, in the economy of man's salvation, that without it that salvation cannot be accomplished; but that in its exercise it is certain. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36. "I said therefore unto you that ye shall die in your sins: for if ye believe not that I am he ye shall die in your sins." John viii: 24. See also Mark xvi: 15, 16. 'This we may look

upon as a universal rule, according to which man's destiny will be either happy or miserable.

(2.) Being regenerated is indispensable to an entrance into the kingdom or Church of God : but no one can be regenerated without faith. All who do believe receive the power to become the sons of God. "Jesus answered and said unto him, verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." John iii : 3. That such as do believe are born again is proved by what St. John says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. If, then, it be necessary to belong to, or be a member of the Church ; and none can be of the kingdom without regeneration ; and none are regenerated without faith : it follows most conclusively that faith is such an indispensable principle, that no one can be saved without it ; and that consequently, as the being in the unity of the Church is necessary to salvation, and this unity is the result of regeneration, which can only be effected in those that believe—that faith is an essential principle of the unity of the Church.

(3.) The union of Jews and Gentiles in one Church state, is predicated on this principle ; that each hath faith in Christ and is thereby justified, and consequently born again. "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii : 7, 9. And it is precisely upon this principle that St. Paul affirms : "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii : 26, 29. Compare with the above, Rom. iv : 9, 16—xi : 11, 22.

(4.) It is by faith, that our union with Christ commences, and by it is continued. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me." Gal. ii: 19, 20.—Compare this with, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." Col. iii: 1, 4.

(5.) When faith declines and becomes dead, or one makes shipwreck thereof, it subjects the person to excision from the union of the Church, and exposes him to perdition. "Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. i: 19, 20. Compared with—"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. x: 38, 39; and also Rom. xi: 17, 22.

2. I proceed to offer some considerations, showing that LOVE is equally as essential to the unity of the Church as faith. And:

(1.) It is in this especially, that the union of the soul with God consists. Without this union with this "one God and Father of all," there can be no unity of the Church. According to divine authority, no one can be a child of God who does not possess this divine principle in his soul. It is this that makes man in his moral nature like his God, and at the same time unites him to the brotherhood. This, I think, is very evident, from many considerations which the New Testament affords. A few only of these can be given. "Beloved," says St. John, "let us love one another: for love is of God; and every one that loveth is borne of God. He that loveth not knoweth not God, for God is love." 1 John iv: 7, 8. And that the exercise of this love, is that by which we are

made like unto God evidently appears from the following declaration—"Herein is our love made perfect, that we may have boldness in the day of judgment; because he is, so are we in this world." 1 John iv: 17.

2. It is this which constitutes the sum and substance of all obedience. This, our Lord affirms, is the source of our obedience to him: "If ye love me keep my commandments." John xiv: 15. It is also by the obedience of man in keeping the commandments of Christ, that his love to Christ is exhibited. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. John xiv: 21.

It is in the exercise of this great principle, that we are able to do the whole will of God. By it we comprehend all the moral obligations which rest upon us; and can perform the specific duties of each. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these commandments hang all the law and the prophets." Matt. xxii: 37—40. Compare with this, Rom. xiii: 8—10.

(3.) It is on the exercise of this, that our union with Christ, as the Great Head of the Church is predicated. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." John xv: 9—11. This thought the Apostle Paul illustrates beautifully in his epistle to the Church at Ephesus. Eph. v: 23—27.

(4.) Faith and Love, in their joint exercise, are more acceptable to God than all external observances whatever, where these are not. And, also, because these in their co-operation with each other are productions of that holiness, without which "no man shall see the Lord." This most evidently is the view which St. Paul takes of this subject. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which

worketh by love." Gal. v : 6. Compare this with : " But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi : 14—16. It is by the joint operation of these two principles, that the end contemplated by the commandments is attained, even the purification of the heart.

" Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. i : 5.

" God acknowledges no faith as of the operation of his Spirit, that is not active or obedient : but the principle of all obedience to God, and beneficence to man, is love ; therefore, faith cannot work, unless it be associated with love. Love to God produces obedience to his will : love to man worketh no ill ; but, on the contrary, every act of kindness. Faith, which does not work by love, is either circumcision or uncircumcision, or whatever its possessor may please to call it : it is, however, nothing that will stand him instead, when God comes to take away his soul—it availeth nothing. This humble, holy, operative, obedient love, is the grand touchstone of all human creeds, and confessions of faith. Faith without this, has neither soul nor operation : in the language of the Apostle James, it is dead, and can perform no function of spiritual life, no more than a dead man can perform the duties of animal or civil life."

I shall now proceed, in order, to consider :—

III. *The great benefits which Christ designed should accrue to man from this state of things.*

Christ, in the establishment of his Church, designed to benefit mankind :—

1. By exhibiting the "light" and purity of his gospel before the world, so as to produce conviction in the minds of all, of the goodness and mercy of God to man ; and beget in them a full confidence in him as their only Saviour. This appears evident, from the fact,

that He requires of the members of the Church to "let their light so shine before men, that they seeing their good works," may "glorify their Father which is in heaven." He placed his Church in the world, to be the "light" thereof, and gathered it together into one community, that it might be as "a city set upon a hill, that cannot be hid;" that from this elevated position light and truth might be diffused through all the earth.

The members of the Church are required to be holy and without offence before God; so that the influence of their godly example might have the tendency to lead the minds and hearts of the observant to the acknowledgment of the truth: and by their co-operation, with the ministry, might cause the gospel to become effectual to the salvation of those among whom it was preached. "Do all things without murmurings or disputings: that ye may be blameless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. ii: 14—16, compared with 1 Pet. 11, 12.

2. Christ, in the establishment of the Church, designed the maintenance and dissemination of truth in the earth.

(1.) *The maintainance of truth.* This has been done: 1. By the full revelation of his will, in the completion of the entire canon of the Scripture by the ministry of the Apostles. The Apostles were extraordinary messengers of God. They were especially called by Christ, and appointed to the important work: of giving to the Church a true and authentic history of Christ, and the first planting of Christianity in the earth. This could only be done by eye-witnesses of the first, and the agents of the latter. In the establishment of Christianity in the earth the Apostles had the exclusive authority to establish such doctrines, and inculcate such disciplinary arrangements in the Church, as were necessary for the faith and practice of all mankind, in every age of the world. In this chiefly consisted the power of the keys. They were exclusively authorized to fix the principles upon which any could enjoy the immunities of the Church, in order to salvation; or, of excluding any from the Church and its privileges.

And in this respect they were authorized to "bind," or "loose" on earth; and had the assurance that whatsoever they thus bound or loosed should be ratified in heaven. Matt. xvi: 18—20. xviii: 18. This certainly is the sense in which this subject must be understood. The Apostles never attempted the forgiveness of sins in any other sense, than as publishing the terms upon which sins might be forgiven or retained. In this they were governed by that universal law of our Lord: "He that believeth and is baptized shall be saved: he that believed not shall be damned." Mark xvi. 15, 16. The maintainance of the truth, has also been accomplished by Christ. 2. By the establishment of a living ministry in the Church. Hence we find that wherever the Apostles established churches, they ordained Elders. Acts xiv: 23. These Elders were to take the oversight of the churches; and maintain order and good government. 1 Pet. v: 1—4. They were also to maintain, and inculcate the true doctrines of faith in all the churches under their supervision. 2 Tim. iv: 1—5. Titus i. 1—11. Acts xx. 28—35.

These things were intended by Christ, that the Church particularly, and mankind generally, might be furnished with the truth of God that thereby they might be saved. This is evident from the declaration of the Evangelist John: "And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx: 30, 31. The things written were to form that rule of faith by which they might be safely conducted to a heavenly rest. St. Paul most evidently teaches this same truth; and shows that the ministry was peculiarly designed for the perfection of the Church, in all holiness and virtue. Eph. iv: 7—16.

(2.) The Church was not only established by Christ for the maintainance of truth, but, also, that through her the truth might be disseminated among all men. The Church was not only to be the "pillar and ground of the truth," 1 Tim. iii: 15, by maintaining it, and preserving the Scriptures uncorrupted in every age, and among all people: but also, through the ministry, to dissemi-

nate it among all nations ; so as to “ make all men see ” this great “ mystery,” in the developments and exhibition of God’s designs, in bringing into the unity of the faith, both Jews and Gentiles, (i. e. all mankind) in one universal Church. Eph. iii : 1—12. Rom. xvi : 25, 26. The Church in the unity of its principle and agency, was intended to be the grand organ, through which the light of heaven was to shine out into all lands ; and the knowledge of the Son of God, as the Saviour of men, be universally disseminated to the ends of the earth, and to the end of time. This is clearly evident, and fully comprehended, in the great commission given by Christ, to the Christian ministry. Luke xxiv : 46—48. Mark xvi : 15, 16. Matt. xxviii : 19, 20.

(3.) Christ, by the establishment of his Church intended, through the instrumentality of its ordinances and ministry, and the mutual co-operation of its membership, to qualify all, of every nation, who should be united together in the bonds of faith and love, for an inheritance in heaven. This appears, evidently, from the entire chapter, including my text. Here it is affirmed that God hath given Christ “ power over all flesh ”—to “ give eternal life to as many as ” the Father has given him. In order to this Christ “ sent ” his ministers “ into the world,” even as his Father had sent him—that he prayed that they might be qualified for the great work whereunto he sent them—that they might preach the “ word ” to the world, that the world might believe that the Father had sent him—and that all who believed on him through “ their word,” might “ be one in the Father and the Son : ” and that in this association they might all be qualified to “ behold ” the “ glory ” which he had with his Father before the world was.

We are assured that he contemplated this in the establishment of his Church. He designed it to be the great nursery, in which all its members might be qualified for a more exalted and permanent state of society, which should exist, beyond the control of evil and strife. Here they were to be purified and made meet for that higher and better inheritance ; not only by “ obeying the truth,” but especially, by “ loving one another with pure hearts fervently.” It was in the exercise of this love by the performance of their various duties, that they were to prepare for the coming of

the Lord from heaven. 1 Thess. iv : entire. 2 Pet. i : 5—11.
1 Pet. 1 : 1—5.

4. Christ designed that this Church, in "the unity of the faith and the knowledge of the Son of God," should finally realize the full fruition of his eternal presence and glory in heaven ; and as the "bride" the "Lamb's wife," celebrate her eternal union with him in songs of everlasting joy. This appears:

(1.) From the promise. "Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am there ye may be also." John xiv : 1—3. "Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world."

(2.) From the state of the Church in heaven. It is a state of union of the "bride" with her "husband." "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain : for the former things have passed away." Rev. xxi : 2—4.

(3.) In this state, the Church, gathered out of every nation, kindred and people, shall celebrate her eternal union with Christ, with songs of everlasting joy. The hundred and forty, and four thousand, that were sealed of the Israelites, shall unite with the "great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands ; and crying with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. vii : 9, 10. "And a voice came out of the throne, saying, Praise

our God, all ye his servants, and ye that fear him, both small and great. And I heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. xix : 5—9.

SKETCH OF REV. JAMES O. ANDREW, D. D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The distinguished subject of this notice is a Georgian by birth, and the son of plain but intelligent and devotedly pious parents, who faithfully trained him, with several other children, "in the nurture and admonition of the Lord." They long survived to witness with humble gratitude the rising greatness and extensive usefulness of their beloved "James."

The patriarchal father, himself a minister of the M. E. Church, at last closed his eyes in peace, leaving his venerable companion to draw her chief earthly consolations from the filial piety and affection of her children, in the midst of whom she spent her latter years, and closed her triumphant career. The intelligence, dignity, and kindness of that mother, met with an appropriate and warm recognition on the part of her pious and devoted son—whose deferential regard and delicate attentions were marked and constant, whenever at home to manifest them, until about two years since, when, with heavy heart and tearful eye, he stood, for the last time, around her bed-side, and witnessed her sainted spirit depart for its higher life in Heaven. The limited facilities at the control of his worthy parents in his earlier years, prevented so extensive a course of educational training as he might otherwise have received. His original mind, extensive reading, and fine powers of observation, however, have, to a large extent, supplied these early deficiencies, and sanctified by a deep and enlightened piety, have, under the guidance of that Providence in which he has so long unfalteringly confided, contributed to place him in the high ecclesiastical position which he now so ably fills, and so hap-

pily adorns. Few ministers of our communion have acquired a more extensive or deserved popularity with all classes of hearers than the subject of this sketch.

The strong points in the Bishop's character we take to be his native energy of mind,—independence and originality of thought, acute observation, and admirable powers of generalization; to which must be added, a strong vein of pungent humor, with a lively sense of the ludicrous, always, however, chastened and controlled by prudence and piety, but which when provoked by the meanness of vice, the stupidity of folly, or the absurdities of scepticism, often amounts to the most torturing irony, or withering sarcasm,—seen at one time flowing from his rapid pen, and at another sitting upon his curled lip and uplifted nostril, and ever and anon dealt out *ex cathedra*, with unerring effect.

The Bishop is of moderate height, and of full but not plethoric habit. His round body, broad, open, full chest, and well developed cervical proportions, to say nothing of his bilious temperament, and the sunny tinge which characterizes his manly features, manifestly exempt him from any predisposition to that relentless, but prevalent form of pulmonary disease which has swept so many ministers from their posts. His face is of the Roman mould; his countenance placid and grave, indicating great self-possession, pretentionless dignity, and Spartan firmness; mental traits which were strikingly exemplified during the great commotion which recently shook the integrity of the M. E. Church to its foundation, and ultimately resulted in the establishment of two separate jurisdictions, North and South, and in which he was constrained to occupy so perilous and conspicuous a place. His eye is grey, and ordinarily calm and lustreless; kindling, however, when his characteristic vein is sprung, into a mischievous and expressive twinkle. His phrenological indications are fully sustained by the intellectual and moral character of the man. A well-turned, ample, and elevated frontal region affords room for the free development of the perceptive organs, and indeed the whole contour of the cranium might be regarded as a fair model for the successful illustration of the psychological views of Gall, Spurzheim and Combe.

Gifted with fine colloquial powers, and with a strong mind, cultivated and enlarged by extensive travel, reading and experience ; of agreeable manners, and a social disposition, the Bishop cannot be otherwise than a pleasant fire-side companion. Kind, conciliating, and affectionate, he has the love and confidence of one of the best of wives, and of a large and endeared domestic circle.

As a *minister*, however, he is more widely known, and has long occupied a conspicuous place in the public eye. When he rises to the sacred desk, his open brow, dignified composure, and unfeigned solemnity, herald to his congregation, in advance, a message of mercy from an *ambassador of Christ*. His grave, deep-toned, and impressive voice speedily arrests the willing attention ; and the effect which follows his powerful, persuasive, and earnest appeal to the yielding heart and smitten conscience of many of his hearers, loudly authenticates his high commission.

His *style* is unstudied, but free, full, and flowing. His *subject* mostly presented in general views, and without much regard to systematic division. He loathes the bony bareness of pulpit "*skeletons*," upon which to construct his *moving, breathing* discourses, nor does he consent to limit his range of thought to the *textual tri-sections* of anatomical sermonizers.

He enters upon the investigation of truth, then, with the entire field before him ; progresses steadily, fearlessly, and successfully onward, strikes his blade into the heaviest grain, and generally garners an ample harvest for his audience, before his labor is over. His articulation, though sometimes rapid, is distinct and clear, and his mind, warmed by his expanding theme, operates with great quickness and energy—his imagination grows vivid—his descriptions are graphic and truthful—and his arguments often enforced by the strength, and beautified by the appositeness of scriptural facts and illustrations. With the trained skill of a veteran leader, he, at *one time*, mounts the whole artillery of the Law, and bears down upon the trembling legions of iniquity with the thundering anathemas of Sinai : at *another*, the lancinating point of his resistless satire leaves many a smarting wound in the conscience of sin ; and anon, he lifts the banner of the cross, proclaims the purity and power, and exalts the world-wide mercy of

the Gospel ;—arouses the drooping zeal of Zion, and fires afresh the faith of believers ; his labor of love, the meanwhile, being generally crowned and consecrated by the Divine unction.

His extensive acquaintance with ministerial character and endowments—his quick perception of the bearing of points in debate, and his great equanimity, combined with becoming firmness, and promptness of action, admirably qualify him for the discharge of his high Episcopal functions.

[To the above faithful sketch we take the liberty of adding the following description of the Bishop, from an article in the Southern Methodist Quarterly ascribed to the pen of Dr. Wightman. We must say for the portrait which our artist has given, that it presents the Bishop in a more youthful face than he now has, with a more settled and sad countenance than he ever wears in the Pulpit. Broaden the face, deepen the furrows, elevate the corners of the mouth *a little*, and throw five grains of purest and most boylike mischief into the eyes, and you will have a very fair picture of the Bishop in repose. We will now let Dr. Wightman speak of him :]

“At the session of the South Carolina Conference, held at Darlington, early in 1832, a decided and memorable impulse was given to the missionary spirit, particularly among the preachers, by a speech delivered at the anniversary of the Missionary Society, by the Rev. James O.—now Bishop—Andrew. Professor Parks of Virginia was in attendance at the Conference ; his fame as an orator had preceded him ; and the highest expectations were excited at the announcement that he would address the meeting. After the usual preparatory exercises, Mr. Andrew was introduced to the meeting, and read the following resolution : ‘ That while we consider false views of religion as being every way mischievous, and judge from the past that much evil has resulted from that cause among the slave population of this country, we are fully persuaded that it is not only safe, but highly expedient to society at large, to furnish the slaves as fully as possible with the means of true scriptural instruction, and the worship of God.’ We have heard many good and clever speeches in our time ; a few withal, that deserved to be called great. But fore-

most in our recollection stands the remarkable speech made by Bishop Andrew on that occasion. He drew a picture of the irreligious, neglected, plantation negro, Claude-like in the depth of its tone and coloring. He pointed out his degradation, rendered but the deeper and darker from the fitful and transient flashings up of desires which felt after God—scintillations of the immortal, blood-bought spirit within him, which ever and again gleamed amidst the darkness of his untutored mind. He pointed out the adaptation of the gospel to the extremest cases. Its recovering power and provisions were adequate to the task of saving, from sin and hell, all men, of all conditions of life, in all stages of civilization. He pointed to the converted negro—the noblest prize of the gospel—the most unanswerable proof of its efficiency.—There he was, mingling his morning song with the matin-chorus of the birds—sending up his orisons to God under the light of the evening-star; contented with his lot; cheerful in his labors; submissive for conscience-sake to plantation discipline; happy in life, hopeful in death, and from his lowly cabin carried at last by the angels to Abraham's bosom. Who could resist such an appeal in which argument was fused in fervid eloquence. The speech carried by storm the whole assembly. 'Ah,' said a gentleman high in political life, 'I have heard Henry Clay in his happiest moods—but he is nothing as an orator, to Mr. Andrew.' Professor Parks dexterously excused himself from making a speech when his turn came round."

EDITORIAL MISCELLANY.

WHERE ARE THEY ?

Where are they,—the hundreds and thousands of people in our towns and villages on the Sabbath-day ? Where are they after the bells cease ringing and the voice of the minister is heard uttering the sublime sentences of Holy Scripture, and when the congregation is sending up its songs of praise to the great Creator, and while the people kneel before God, and all the while the minister is preaching—shunning the way of salvation ; where are the others, young people, and old, and the children, where are they ? They are not in church : that's certain. And they have not all died or gone away, nor can they all be sick, nor can one half be sick, and the others waiting upon them. All this is not to be supposed. Then where are they ; and what are they doing ? They are not in church and must be doing something ? What *are* they doing ? Will any body be good enough to tell us ? Are they doing good—are they growing in grace—are they searching the Scriptures—are they praying ? Surely not : for if they had any disposition to these things they would be at church. And then think *how MANY of them* there are doing wrong ! How many more than those who are engaged in doing good, supposing all at church to come under this latter description ! We were in a town not long ago, whose population at the last census was 1500 souls about ; and being a favorite summer's retreat there were visitors from abroad. It was a pleasant morning, a good man and an excellent preacher officiated, there was no other church in the town,—and the whole congregation amounted to about one hundred and fifty, certainly not over one hundred and

sixty whites, and forty colored persons. It was a splendid place for children; the blessed little brighteners of social life could be seen on every street, but as near as we can recollect there were only twelve or thirteen children present. Where were the children? And where were nearly all the grown population? And where were the servants? In the town in which we live we verily believe that in all the six places of worship there has not been a morning this year when anything like half the population was present.—Can nothing be done? Brother, where is your neighbor, while you are praying and receiving instruction in church? Have you ever made any effort to induce him to accompany you? Have you ever done any thing to encourage the poor to go with you to church? We seriously put the question to all members of the church, of all denominations, Might you not increase your congregations? Have you ever tried? Then you do not know what you might do. Try it! and if your neighbor comes once he will probably come again, and God may save him through your instrumentality. Remember that a large part of our population look upon your house of worship very much as they do upon your private residence: they will never think of entering it, unless invited. An English Surgeon of eminence tells that he set the broken leg of a dog, one day; and the next morning he found his patient standing at the door with another dog who had met with a similar misfortune, and the first dog seemed to say, by his looks, "This good man relieved me, and he'll help you."—Now has Jesus blessed us in the Church? Let natural instinct prompt us to go and bring others.



ECLESIASTICAL AND RELIGIOUS INTELLIGENCE.



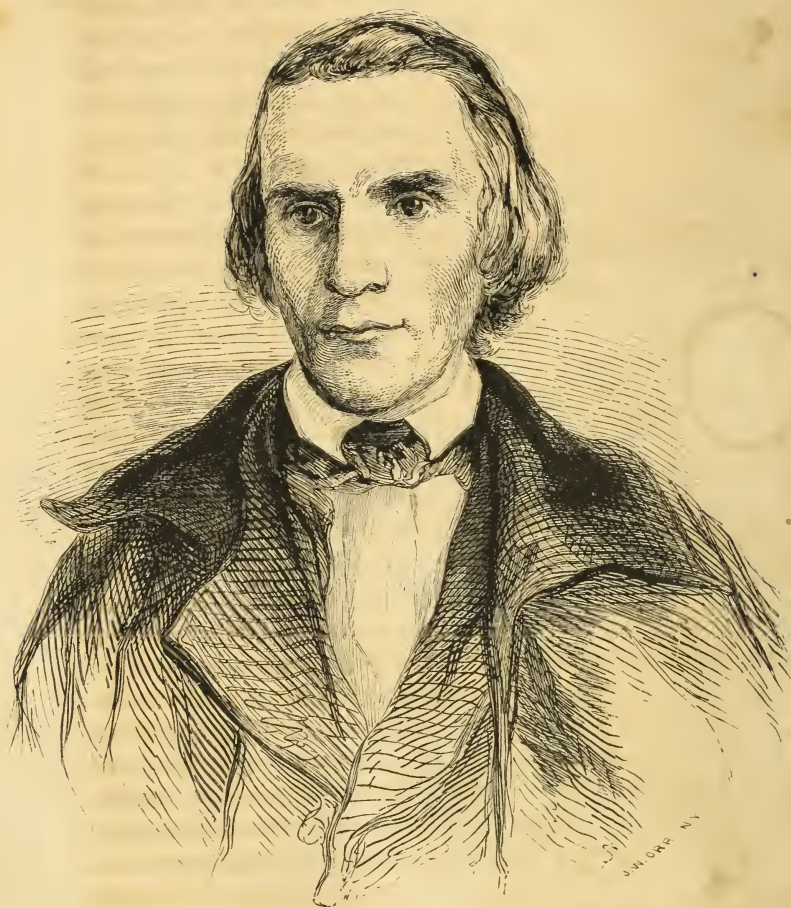
IT IS SAID that the government of Tuscany allowed the whole edition of the Bible printed in Florence to be seized; and when application was made to the high officials of the Grand Duke, by an English gentleman who had taken great interest in the distri-

bution of the Scriptures in Italy, and when they were reminded that upon the setting up of the present government in the Grand Duke's name, application had been made to know if the printing the Scriptures in Florence would be agreeable and a most favorable answer had been obtained,—the reply was that all this was true, and that the civil government *still* approved of the circulation of the Bible, but that they could not interfere with *the spiritual authorities*.

MR. SHORE who was imprisoned at the suit of the Bishop of Exeter's Solicitor, for fines incurred in maintaining an appeal to the Privy Council against a decision obtained by the Bishop in the Court of Arches, has at length been set at liberty. His imprisonment for three months resulting from a prosecution on the part of the Bishop *for preaching in a Dissenting Chapel*, even after a formal withdrawal from the Establishment, forms a chapter of ecclesiastical oppression which might not have been anticipated in the middle of the history of the nineteenth century. The painful part of it is that according to the decision already had, although the fines are paid for the present prosecution, Mr. Shore is at all times punishable by law, for preaching in a Dissenting Chapel, himself a conscientiously dissenting clergyman. And this is boasted British liberty!

A REVIVAL OF RELIGION AMONG THE JEWS at Pesth, the capital of Hungary, commenced just before the recent insurrection. It begun with a little boy, through whose instrumentality an elder sister was brought to the knowledge of the truth, and subsequently two other members of the same family. The work has spread through all classes of society. The Free Church of Scotland has a Missionary there.





REV. ED. WADSWORTH. D. D.

SERMON IV.

A MESSAGE FROM GOD.

BY THE REV. EDWARD WADSWORTH, D. D.

PRESIDENT OF LAGRANGE COLLEGE.

[Preached at the Session of the Memphis Conference, in Aberdeen, Mississippi, on Sunday, Nov. 19, 1848.]

“ Say ye to the righteous that it shall be well with him ; for they shall eat the fruit of their doings.”--*Isaiah iii* : 10.

The chief instrument which God is accustomed to use in the salvation of men is his *truth*, and the principal agent he employs in the application of his truth is the *preacher of the gospel*. The truth is contained in the written word, of the origin and nature of which you have this description : “ All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” The preacher must be qualified by God for the work, and must be called by God to the work, and then he must submit himself to the direction of the Spirit and providence of God, to be employed where and as He may choose. The qualification which is essential, is a change of heart effected by the application of the truth by the Holy Spirit,

the evidence of which should be so clear as to enable the man to say truthfully, "I know God as a pardoning God!" And the call is an inward impression made on his mind, producing a conviction that it is his duty to preach the gospel, the influence of which should be sufficiently strong to enable him to say, "I trust that I am inwardly moved by the Holy Ghost to take upon me this office and ministry." The reality of the conversion may be proven by "the fruits of the Spirit," and the truth of the call may be attested by the conversion of sinners from the error of their way. Men thus qualified and called, must deliver God's messages to the world, and when they do this they must show, that what they thus deliver is taken from the written word or is proven by the written word. And in this work they must use the talents with which they are endowed in order that the people may understand the meaning, and feel the importance of the messages thus sent to them. As the messenger of God to the people now present, I have authority from God to say to you all—*it shall be well with the righteous!* This is *God's Message*, which we are commanded to proclaim to the people. To enable you to understand it we must explain its import, and to enable you to feel its force we must exhort you to give attention to it. Two things are presented here for our consideration—the *righteous* and *their prosperity*.

I. *We will consider the character of the righteous.*

1. There is a principle in the moral government of God which is revealed in his word, and applied by his Spirit to our hearts, and that principle is, "Without holiness no man shall see the Lord." With respect to this truth there is this wonderful peculiarity, that it is applied to the consciences of all men who believe in a future state of existence, with such power as to amount to a settled and undoubted conviction.

Whether men believe the rest of the Bible or not; whether they be Sceptics, or Universalists, or Socinians, or Christians;—God has determined to leave none with excuse, and he does this by causing us to feel and acknowledge that no one can dwell in heaven unless he become holy. We may differ in our opinions about the way of obtaining holiness, and the time in which we may

expect it, but there is no controversy about its necessity. Holiness and righteousness are synonymous when we use these terms for the qualifications which are essential to salvation; then the principle mentioned above will sustain no injury if we express it thus: "Without *righteousness* no man shall see the Lord." This righteousness of which truth and fidelity in our dealings with our fellow men forms a considerable part, is considered by St. Paul as one of the elements of the kingdom of God in the heart—"For the kingdom of God is not meat and drink, but *righteousness*, and peace, and joy, in the Holy Ghost." The nature of this righteousness in its practical results, is clearly and forcibly taught by Christ in his answer to the question of the Herodians, who sought to involve him in a difficulty with the Roman government. When they asked: "Is it lawful to give tribute to Cæsar?" He desired them to show him a piece of money. This being brought, he asked, "Whose image and superscription hath it? They said Cæsar's. Then said he, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." From which we learn that the practice of righteousness requires that we should be faithful in our duties, and our duties are put in two classes; those which are relative relate to our fellow men, and those which are pious relate to God. These two cannot be divorced. He who discharges his duties to his fellow men, must respect them as the creatures of God, and consider them as having a right to the duties he owes them; and he who discharges his duties to God, must respect the authority of God, and do what God enjoins. There is great difficulty in doing this, and no man can do it faithfully, unless he is qualified for it by the reception of the principles of genuine religion into his heart. And Christ teaches that righteousness is a principle of acquisition, and that it is connected with Christian experience. This is done in these words: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." He who attains to the possession of righteousness is a righteous man, and whosoever desires it as strongly as a *hungry* man desires food, and a *thirsty* man desires water, will be willing to seek for it, and God has promised that such

shall be satisfied by having what they thus seek. It is a law in our mental constitution, that before we will exert ourselves in seeking earnestly for any thing, we must be persuaded that it is valuable and attainable. Therefore, before men will seek for righteousness they must know its value, and they must believe their labor will not be rendered fruitless by failure. Its value is established by these considerations, that it is called, "the pearl of great price;" it is represented as the essential qualification to the enjoyment of heaven; and it is necessary to the possession of true prosperity in time and eternity. Its attainableness is proven by these considerations, that Christ died to purchase it for us; God has promised to bestow it on us; and it has been attained, practiced, and enjoyed, by many who were men of like passions as we. Whosoever performs the condition which God has specified in his word, on which righteousness depends, will certainly possess it. If it be possessed at all it must come from God; he is no respecter of persons, and he has promised to bestow it as a free gift, on all who will perform the condition which he has made known. The condition is *faith* in Jesus Christ the Saviour, therefore we assert,

2. *Whoever has faith in Jesus Christ has the principle of righteousness in his heart, and the possession of this principle constitutes him a righteous man.*

We proceed to the examination of faith, and the proof of its efficacy in making men righteous:

Faith in Christ is such a belief of the fundamental doctrines of the Gospel, as involves the assent of the mind, the trust of the heart, and the submission of the will. Any one accustomed to reflect on his mental exercises will readily discover that these three operations may exist separately and independently, or that they may move harmoniously and simultaneously. Propositions may be presented to the mind for consideration, which may command its assent to their truth, and yet the heart may have no trust in those propositions because we have no perception that we are interested in them. Our curiosity may be excited to know the nature of the thing under consideration, and when that is known, curiosity relapses into quietude, and however

much the mind may value the knowledge, yet there may be a distinct perception that the heart is not affected and the moral character not improved. We pass through this operation daily in the study of history, in the acquisition of science, and in hearing news. Again, some propositions may be presented for our consideration, which may call into exercise the assent of the mind to their truth, and the trust of the heart in their provisions; and yet *the will* may refuse to act in the way of submission, and thus we may derive no moral benefit. A beggar may meet us in our pathway who may tell his story of suffering and want, we may suffer our sympathies to flow in their natural course, and may promise him all he asks for, on condition that he will call at some house where what he needs is deposited. He may yield the assent of his mind to the truth of the declarations we make of our ability to help him, he may exercise the trust of his heart in the truth of our promise to help him, and yet from caprice, or laziness, or prejudice, he may refuse to go where we have told him to go to get what he wants, and thus he may fail in his application. It is when we yield the assent of our minds to the truth of the gospel, exercise the trust of our hearts in the provisions of the gospel, and submit our wills to the conditions of the gospel that we have in active operation and in combination, the elements of the faith, which is implied in the "heart believing unto righteousness."

And our ability to perform these three exercises depends on causes which are not identical, though they may be generated by the same Holy Spirit. The assent of our minds to the truths of the gospel depends on our knowledge of the evidences by which these truths are proven. In some minds this knowledge is acquired by the study of these evidences—in others it is the product of religious education made efficacious by the blessing of God, and in others it is produced by the Holy Spirit applying the word directly and powerfully to the conscience. The trust of our hearts in the provisions of the gospel depend on our perception of the adaptation of these provisions to our cases, and of the fact that we may claim them as intended and provided for us. This involves what is called appropriating faith; and it may be exer-

cised by us, if we will notice that God specifies the persons who have an interest in Christ by descriptions of character, and that a man may be as truly designated by this method, as by calling his name.

Our government extends her fostering hand over, and exerts her power in the protection of her citizens; and when our consciousness assures us that we are citizens, we claim her protection as fully as we would if her protection were offered to us by name. So the word of God tells us that Christ died for sinners, and that Christ intercedes for transgressors; and the Holy Spirit by the application of the Word, convinces us that we are sinners, and that we are transgressors. 'Thus by a process of reasoning so simple and so short that the weakest mind may comprehend it, we are led to the reception of the most valuable of all truths, that Jesus Christ died for us and now intercedes for us. And in bringing this home to our hearts we will see that our hearts may trust in the provisions of the gospel as ours. The submission of our will to the conditions of the gospel depends on the strength of our desire for salvation, and this is the product of the Holy Spirit operating in the heart. This last is exceedingly important, because the faith which prompts to action, and urges us to call on God, cannot be cherished by us and prove beneficial unless our will consent, and by that means we put ourselves in the position, in which God wishes us to be. If we desire God above all beings, and holiness above all blessings, and heaven above all places, this desire is invested with power and acts directly on the will; and the believing sinner, under its blessed influence, discovers himself sweetly submitting to Christ and cheerfully laying himself upon the altar of consecration.

The gospel reveals the wonderful truth that faith in Christ is counted or imputed to us for righteousness. That is, when a sinner believes in Jesus Christ, the faith which he exercises is imputed to him for righteousness, and this constitutes or makes him a righteous man. The proof of this is two-fold, first, we have a plain declaration from St. Paul (Rom. iv: 4,) and, secondly, we have a case of righteousness or justification as the model by which the reader of the Bible may see God's method of making men

righteous. The passage referred to reads thus: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The case referred to is that of Abraham. He is called the father of the faithful, the chief of the patriarchs, and his bosom is said to be the kingdom of heaven. His name is venerated by Mahommedans, Jews, and Christians. No man has ever lived in whose righteousness all christendom has more confidence than they have in Abraham. The circumstances under which he submitted himself to the direction of God, the trials which he endured, and the uniformity with which he served God, all tend to convince us that he was a righteous man. The question presents itself, how did he become a righteous man? And this important question is answered in many places in the Bible substantially thus, "He believed in the Lord, and he counted it to him for righteousness." Gen. xv : 6. Rom. iv : 3. James ii : 23. This case is mentioned by Paul in order to meet the objection of the Jews, who considered the doctrine of justification by faith a new doctrine, and it is recommended by all sound theological writers as the great example with which God has favored us, in order that we may understand his method of making men righteous. The reasoning of St. Paul on this subject of justification (or righteousness) by faith, in the Epistle to the Romans is remarkably logical. The thesis of the epistle is in these words, "The Gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek: for therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." And the exposition and defence of this thesis employs him to the end of the eighth chapter, in which exposition he shows that faith in Christ is necessary, not only to the making of a man righteous, but also to the keeping him so, for it is by faith only that men are enabled to overcome sin and serve God. There is no danger of making men forget their obligations by persuading them that faith constitutes us righteous men, when we know that it is the kind of faith which we have described, and that it embraces the assent of the mind, the trust of the heart, and the submission of the will. Much more might be added here, but we leave this comforting

doctrine with this declaration, that the door of entrance into a sound christian experience is faith in Christ, and a clear apprehension of the truth that faith is imputed to us for righteousness will guide us to that door. That this is not liable to be abused as giving license to disobey God, will be more clearly seen in the next remark.

3. The righteous man is consistent in his practice, for he yields obedience to the principles which the Holy Spirit has put in his heart.

The Gospel teaches that whosoever has faith in Christ will be blessed with the capacity to serve God, and human experience corroborates the truth of this teaching. He will have the image of God stamped on his nature by the gift of the Holy Spirit. This operation is represented by a variety of terms, such as the New Birth, Regeneration, being made a partaker of the divine nature, and translation from darkness to light, and from the power of Satan unto God. This spiritual change makes us capable of usefulness, as well as of obedience; for no man is useful to the extent of his obligation before he experiences regeneration. When this is experienced he feels that God is "working in him both to will and to do, of his good pleasure." He cannot consent to be a useless member of society, nor to hamper the wheels of the Church by his indolence and negligence. He is alarmed at the thought of himself being a stumbling block in the way of sinners. He waits on God with the teachableness of a little child, ready to do what he directs, knowing that the servant who waits for his Lord's orders, with the resolution to perform them when they are given, is as much in the pathway of duty as he is, who having gotten the order, is engaged in performing it. While men who are in bondage to sin, and are performing the drudgery which their base passions impose on them, cannot see how they can ever break loose from the chains of evil habit, and do their duty to God and man—and this want of perception is their chief discouragement, when they reflect on their danger, and think of changing their course of life—the righteous man is conscious that he is a new creature, that Jesus Christ hath made

him free, and he has no desire to use his liberty for a cloak of maliciousness, but as the servant of God."

Knowing that the moral quality of actions resides in the motives, he cultivates good motives. The distinction between the righteous and the wicked is represented by Christ as consisting in the state of the heart, and the nature of the motives. A wicked man may do right from caprice, or education, or natural sympathy, or selfishness, but he does not do right from religious principle. This distinction is vividly shown in these words of Christ, "For every one that doeth evil, hateth the light, neither cometh to the light lest his deeds should be reproved: but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." The unrighteous when they do what in the sight of men appears to be a good action, are not willing to have their motives subjected to the scrutiny of the truth; but the righteous are not contented after the performance of their duty, until their hearts are laid open to the radiant light of the truth, and their motives are scrutinized by the Holy Spirit, in order that it may be made manifest that they have done what God told them to do, and that it was done in the temper, and from the motive which God approves.

In the exercise of earnest and faithful prayer, "the Love of God is shed abroad in the heart by the Holy Ghost which is given to us:" Rom. v : 5; and this consists in Supreme Love to God, brotherly love to the people of God, and benevolence to all men. In successfully seeking the favor of God, this favor is vouchsafed in the communication of the "wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" James iii : 17. In submitting himself to the law of Christ, the kingdom of God is put in his heart, and this "is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Rom. xiv : 17. In hearing the word with an attentive mind, and a believing heart, he has the seed of holiness planted in his heart, and these not being "choked by the cares of this world, and the deceitfulness of riches, and the lusts of other things," he

brings forth the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. v : 22. And after being "made a partaker of the divine nature, through faith in the exceeding great and precious promises" of the gospel, he gives "all diligence to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," 2 Pet. i : 4—7. Now I ask any one who has any knowledge of the laws which govern human thought and action, if he can bring his mind to believe, that such a man as is herein described, with such principles as are set forth in connection with religious experience, will fail to bring forth the fruits of good living. The principles which God has put in him are pure, they are vital, and they are energetic, and their fruit must correspond in its moral nature with the seed from which it springs. This may not always be perceptible to the sight of the world, but it will be seen by him who searcheth the heart, "for man looketh on the outward appearance, but the Lord looketh on the heart." The man who has this experience, and is blessed with the possession of these implanted principles, will be found steadily waiting on God in the use of the means of grace ; he will steadfastly cling to that which is true, and he will conscientiously shun that which is wrong ; and then he will do according as he has capacity to distinguish between truth and error, right and wrong. And if, at any time when he examines his heart and scrutinizes his conduct, he discovers that he has cherished evil inclination or has done wrong ; Oh ! if the walls of his closet could tell what they have witnessed, they would tell how profoundly he has humbled himself, how penitently he has confessed his sin, how honestly he has promised to be more watchful and faithful in future, and how earnestly he has entreated God to forgive the error and strengthen him with his grace. And when on the contrary, in subjecting himself to this scrutiny, he is persuaded that what he has done, was done "in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God," his rejoicing is unspeakable.

ble, and he cheerfully and rapturously gives all the glory to Him who first put in him the principle of righteousness and then impelled him to practice righteousness.

II. *The Prosperity of the Righteous*—"It shall be well with him."

The whole of the message may be comprehended in two parts; the first contains a promise, or assertion, "it shall be well with him:" and the second explains the method, by the use of figurative language, "for they shall eat the fruit of their doings." In the former, the certainty is fixed by the truth of God, for it is God that speaks. In the latter, this certainty is shown by the fact that the laws which govern in the moral portion of the universe, are as invariable, powerful and certain, as those which govern in the natural universe. The promise of God to the frugal, industrious, and prudent man, is that he shall eat of the fruit of his industry: the promise of God to the righteous, is that they shall enjoy the fruit of their righteous acts. Men have faith in the operation of the physical laws, and they ought to have faith in the operation of the moral laws of God. Righteousness will be productive of good to him who possesses it. This may be seen,

I. In the soundness of the title of the righteous man to the kingdom of heaven. When the mind of any man is persuaded of the soundness of his title to a valuable estate, there is a feeling of satisfaction; and when there is added to this, a persuasion of the stability of the government under whose laws the title is held, there is a feeling of security. And if the estate be of such a nature as to supply the wants of the one who claims it, these two sensations of satisfaction and security will, by their combination produce genuine happiness. This was realized by the Apostle, who disciplined his spirit by labor and suffering, and who tells us that he was "not ashamed" of the sufferings which he endured, and assigns the reason in these words, "for I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." The title of the believer to the kingdom of heaven consists in the possession of the qualifications which are essential to salvation; and of these one may

be conscious. The condition on which God promises to bestow these qualifications is so simple in its nature, and its fruits are so plainly revealed in the Bible, and so perceptible in the experience and practice of a good man, that they may be examined by one's consciousness, with as much ease and accuracy, as the mind exercises in the examination of a legal document by which we establish our right to property. The moral distinction by which men are divided is seen in the history of the world as this is set forth in the Bible. There was an essential and marked distinction between Abel and Cain : between Abraham and his father's family : between Moses and the Sorcerers of Egypt : between Elijah and the Priests of Baal : between the Apostles of Christ and the persecuting Jews. And this distinction which may be seen sometimes so clearly in outward conduct, may be felt most sensibly by a man internally. One may know that he is not now what he was once. And when God lays his hand on the heart and exerts his power in the soul, this will be felt, and the subject of this power may say truthfully, "I am a new creature." And all such persons may apply to themselves the words of Paul, "For none of us liveth to himself, and no man dieth to himself; for whether we live we live unto the Lord: and whether we die we die unto the Lord: whether therefore we live or die we are the Lord's." While the converting and sanctifying grace of Christ is kept in the heart, it will produce its effect in qualifying the believer for heaven, and he may be assured that the "inheritance which is incorruptible, and undefiled, and that fadeth not away, is reserved in heaven for him:" and that "he is kept by the power of God through faith unto salvation."

2. The sensation of satisfaction and security may be much increased by the truth, that the wisdom of God is directing the movements, and the grace and providence of God are pledged to the benefit of the righteous man.

In this world he is surrounded by foes. These are his fellow men who are unregenerate. They are all under the control of Satan, and are yielding themselves with submissive spirits to his ruinous authority, in order that he may the more effectually vex

the souls of the righteous, and succeed in luring some to destruction. These foes are in our cities, towns, schools, and families. They are "the floods," of which Christ speaks in the conclusion of his sermon on the mountain, which moving horizontally and powerfully, rush against "the house which is founded on a rock," threatening to move it from its foundation, and to involve it in utter ruin. He has likewise severe conflicts with Satan himself, who comes against him in the form of the subtle serpent, of the angel of light, and of the roaring lion. And the power of Satan, is so great, and his temptations so violent, as to make the tempted one feel that he is in danger of instant destruction. This is the mighty "wind which blows around the house," and would cause it to fall, if it were not "founded on a rock." Even in these dangers, the righteous are sure that "the Lord knoweth how to deliver the godly out of temptations;" and their minds rest on the comforting words of the Apostle: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

During his probation in this world he may have much affliction from the operation of the providence of God. This chastening may come in the form of bereavement, or a sickness, or adverse circumstances. I may truthfully change the form of this expression, and instead of saying, he may have much affliction, speak with certainty and say, he will have much affliction. This is the common lot of men. No man can escape it. The righteous man must expect suffering, and he must not be moved from his steadfastness by its certain approach. The hand of death may be laid with power on those who are dear to his heart, and he may feel as though the strings of that heart are breaking under the power of distressing bereavement. Disease may prostrate his physical system, and waste its strength until it shall return to the weakness of the new born child; or it may expend its mysterious power in the wonderful net work of the nerves, until the whole man is racked with excruciating pain. Providences ad-

verse to temporal prosperity, (I mean that prosperity which consists in the accumulation of wealth) may thwart all his plans, ruin all his enterprizes, and blast all his prospects. And if the sufferings do not come in these forms, yet there will be trials, disappointments, and afflictions, in some form, until he shall be made to feel the utter emptiness of the world, and to say "my expectation is from God, from him cometh my salvation!" And yet the victim of these sufferings and the subject of these apparent misfortunes, may have in his heart a fountain of unspeakable comfort. He is persuaded that "God chastens him for his profit, that he may be a partaker of his holiness." He "knows that all things work together for good to them that love God." He is assured that "these light afflictions which are but for a moment shall work for him a far more exceeding and eternal weight of glory." All murmuring is stopped, all discontent is expelled, by the perception that God is using his providence in combination with his Word and his Spirit, to qualify him perfectly for the enjoyment of the glory of heaven; "for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

If there should be "fear that hath torment" in his mind, when he contemplates the foes with whom he is contending, and considers the sufferings which he is required to endure, all of this may be dispelled by examining the perfection of his armour, and the courage and power of those who aid him in his work. Let any one read the sixth chapter of Ephesians, and he will be persuaded of the security of the man whom God clothes with divine armour. On his head he places the helmet of salvation; on his breast, the breastplate of righteousness; around his loins the girdle of truth; on his feet a preparation of the gospel of peace; on his left arm the shield of faith with which he can quench all the fiery darts of the enemy; and in his right hand the sword of the Spirit which is the word of God. With this defensive and offensive armour he is so perfectly protected that he cannot be overcome so long as he keeps himself advancing in his duty. He goes forth conquering, and realizes that while thus contending he is

secure. But this is not all, he is assured that he will be aided in all his severe conflicts by angels who are sent from heaven on messages of mercy. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." "Are they (the angels) not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" The proof that this kind of aid, or succour from the spiritual world, is vouchsafed to the righteous is abundant. An angel was present when Abraham stood before the altar on Mount Moriah; and staid his arm when he grasped the knife and was about to slay Isaac. Two angels visited Lot in Sodom, and after rescuing him from the licentious men who assaulted his house at night, hurried him away from the city in order to protect him from death. An angel ministered to Elijah when he fled into the wilderness away from the persecution of Jezebel. Daniel in the Lion's den said to Darius, "O King, live forever! My God hath sent his angel, and hath shut the Lions' mouths, that they have not hurt me." We read in the New Testament that when Peter was in the prison, and Paul was in the tempest, they were visited and delivered by angels. And also, when Christ was in the Garden of Gethsemane, sweating great drops of blood, and praying earnestly, "there appeared an angel unto him from heaven, strengthening him."

I am not willing to resist the persuasion, nor am I disposed to withhold the expression of the belief, that the pure spirits of those whom we once loved, and who have passed away from earth and entered heaven, are permitted to return to our houses on messages of mercy, and to attend on our souls as ministering spirits. Heaven may not be as far off as many imagine; and they, whose removal by death almost tore assunder the heart-strings of the living, may be near them, and, though invisible for the present, may be rendering important aid in the work of salvation.

3. The promise of prosperity will be perfectly redeemed in eternity, for it shall be well with the righteous *forever*.

This is by far the most important part of the history of the righteous, and the most valuable portion of their prosperity. But who can describe all that will take place during that long, long du-

ration, the bare contemplation of which baffles the mind and bewilders the imagination? And who can give an account of the occupation and enjoyment of those who shall be accounted worthy to sit down with Abraham, and Isaac, and Jacob, "in the house not made with hands eternal in the heavens?" We may venture to mention a few things.

In heaven the righteous will enjoy perfect freedom from suffering. There remaineth a rest for them, and when they enter into that rest, the wicked will cease to trouble them, and their wearied spirits will be at ease. The celestial body will feel no pain, will have no sickness, will experience no fatigue; "for this corruptible will put on incorruption, and this mortal will put on immortality," and their bodies "shall be fashioned like unto Christ's glorious body, by that power whereby he is able to subdue all things unto himself." Their minds will realize no distress on account of the trials and the wants of life, for "they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat." They will feel no exhaustion from study, or anxiety, or fear, for Christ will be their instructor and protector, "He will lead them unto living fountains of waters, and God shall wipe all tears from their eyes." There shall in no wise enter into heaven, "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

In heaven they will enjoy perfect bliss. This will be real without any thing to mar its excellency, and eternal without the occurrence of any thing to interrupt it. Consider the society of heaven. This is numerous, consisting of a great multitude which no man can number, of all nations, and kindreds, and people, and tongues. These have all passed through tribulation and have washed their robes and made them white in the blood of the Lamb. The souls of the righteous desire the society of the righteous. They who admire those who have acquired fame by shedding human blood on the battle field, or those who have arisen to distinction by political strife, or by the development of genius in the liberal professions, feel a desire to associate with

them; they esteem it an honor to have their friendship, and a gratification to enjoy their society; let them have what they desire. One characteristic of a converted man is love for the people of God, and this produces strong desire to be with them. The fellowship of Christians below is sweet; how much more sweet when they all meet in heaven, when there will be no infirmities to mar the enjoyment of society, and no differences of opinion to prevent the most perfect harmony. The pious men of all the generations that are past, are in heaven. Who can reflect on the history of such men as Enoch, Abraham, Isaac, Jacob, Moses, Elijah, Isaiah, Paul, and John, and not desire to be like them in spirit, and with them in heaven! Who can reflect on the character of the Lord Jesus Christ, and not desire to be assimilated to him in spirit, and to dwell with him forever. These will be the companions of the righteous. With the good and pious of all ages, they shall stand before the throne clothed with white robes, and palms in their hands; they shall enter the mansions of the eternal city; shall walk along the shore of the river of life; shall ascend some elevation and gaze on the landscape scenery of the celestial Canaan; and shall cry with a loud voice, saying, salvation to our God which setteth upon the throne, and unto the Lamb.

We have delivered the message which God sent to the righteous. Before we retire we desire to add a few remarks:

1. This is intended for the righteous, and for them exclusively. No other class are so highly favored. No others can truthfully regard themselves as enjoying the satisfaction of knowing that it shall be well with them forever. But the righteous may without presumption, and without mistake consider themselves addressed this day, and look on themselves as having God bound in covenant to bless them.

2. This is certain. The righteous shall assuredly and certainly have prosperity; they shall eat of the fruit of their doings. The promise is not made by man; the message does not come from man; it comes from the covenant keeping God. It cannot fail. With the righteous it shall be well.

3. It is reasonable to expect that the hearers of this message

will desire to be the partakers of its provisions, and the recipients of its blessings. What is so desirable as the knowledge that in this world all things are working together for our good ; and in the world to come we shall enjoy the society and bliss of heaven ?

You may enjoy this blessedness. But in order to do so, you must become righteous. The way to become so is by faith in Christ. When a man desires earthly good and hopes for it, he is found diligently performing conditions, and using means ; he is not an enthusiast, he seems to forget the good for which he hopes in his attention to the means which lead to the good. It is in this sense that the Saviour meant to be understood when he said, "The children of this world are wiser in their generation than the children of light." Let all who desire the application of this message to them, turn themselves with their whole attention and apply themselves with all their hearts to the work of believing in the Lord Jesus Christ. This will make them righteous, and this will keep them so,—“for Christ is the end of the law for righteousness to every one that believeth.”

PEN AND INK SCETCH, No. IV.

THE REV. EDWARD WADSWORTH, D. D.

PRESIDENT OF LAGRANGE COLLEGE.

We do not think it easy to convey in writing a true idea of the person and character of Dr. Wadsworth. If we were in a censorious mood we should not do justice to his numerous virtues; if we were to heed the promptings of affection our picture should be relieved by no moderating shades. Obeying then neither the partial voice of acknowledged affection, nor the severe exactions of pure criticism, we proceed as follows:

Dr. Wadsworth is not large, weighing not more than one hundred and forty pounds, perhaps, not over one hundred and thirty, and about five feet ten inches in height. Although of small frame, he possesses a considerable share of muscular power, and is, therefore, capable of enduring a large amount of labor and fatigue. His head is small, but, phrenologically speaking well balanced. His face is narrow and bony; hair a light brown; eyebrows a little heavy; eyes of a light, perhaps, greyish blue, well set back in the socket, and keen, we may say, fierce under excitement; his nose is large and fashioned somewhat *a la Ex-President Tyler*. On the whole, his personal appearance is neither handsome nor homely, except when he laughs heartily (as he does sometimes,) or finds some difficulty in expressing himself to his satisfaction in public speaking,—in either of which cases he becomes *negatively* handsome.

Order, precision, and perseverance are the characteristic traits of his intellectual and social habits. In business of all kinds,

whether as a preacher, the President of a College, or at the head of a family, he is at the *appointed place* at the *appointed time*. Of his habits of order and precision we cannot furnish, perhaps, a better illustration than in the manner he controls his pecuniary interests. His rule in this respect is,—“Owe no man anything.” He has no accounts, and no debts, and whoever commits money to his care may be sure of receiving it at any time it may be demanded. His promise to pay money is better than a bond. In the management of the College funds, over which he has control, he is open and exact, and, we should suppose, no one will ever have even the appearance of an occasion to suspect him of deception and injustice towards his colleagues. There being no disposition to conceal, and no effort to mystify, all concerned trust without question, not only to his unyielding integrity, but also to his uniform and undoubted correctness.

He does not yield to slight causes of discouragement. Amidst the labors, and sacrifices, and inconveniences of an itinerant life, he prosecuted the study of the ancient languages and the mathematics with so much success that, after he had attained a high standing as a minister, and filled some of the most important stations in the Virginia Conference, he found himself prepared to enter an advanced class in Randolph Macon College. By the indulgence of the Bishops one or two years, he pursued his studies against the opposition of many of his influential brethren in the ministry, and at the age of thirty graduated regularly to the first degree in the Arts.

His devotion to study, and the acquisition of knowledge is very great. From early youth to the present period he has sought knowledge on every side with the earnestness and zeal of a devotee at Christian altars. His success has equalled his earnestness. In Polite Literature, Mental and Moral Science, in Theology, in History, and especially in the Greek and Latin Languages he has just claims to be considered a Scholar. We are not acquainted in the Ministry of the Southern Church with a more able and successful teacher of the most difficult texts among the ancient classics. His knowledge is accurate, thorough, and extensive.

As a Christian his faith is simple and undoubting. He trusts practically in the atonement of Christ as the ground of acceptance and justification.

His hope is an anchor to the soul, sure and steadfast, and the ills of life only cause him to believe more truly and earnestly that salvation is from the Lord.

His hope also leads him to do what the Apostle speaks of as the result of Christian hope—he purifieth himself. Pure in his habits, tastes, thoughts, feelings, and emotions, he seeks to follow Christ, and to be like him; neither ambition, nor wealth, nor evil desires tempt him to depart from what the Word of God plainly teaches. With it as his guide and standard, he judges his actions, checks the emotions of his heart and mind, and corrects what is wrong in his purposes, feelings, views, words, and acts. He illustrates in his practice the doctrines and precepts he delivers from the pulpit. With him Christianity is a system of truth, believed in, experienced, and practiced.

As a minister and preacher of the Gospel Dr. Wadsworth has, in many respects no parallel within our knowledge. Others may excel him in the beauties of language and imagination, in a graceful and eloquent delivery, in the *ad captandum* flourishes of popular oratory, and in the power of impressive hortatory declamation. Dr. Wadsworth is *not an exhorter*, but an expounder and teacher, both of the doctrines and precepts of the Bible. In his view Scripture is its own interpreter—all having proceeded from the same Mind, is consistent with itself, and, if made its own judge and expounder, it is intelligible even to “the wayfaring man.”

His method is clear and logical, his language the simplest Anglo-Saxon, his expositions of Scriptural truth convincing and plain to the common mind; his manner as easy and natural as his conversation in social life. He can speak for hours with little fatigue, having an easy and ready, though not always, as some think, a very graceful utterance; and when he becomes excited by the contemplation of the truths of the gospel, his eloquence is startling and overwhelming. Respecting his pulpit efforts, we notice two or three points.

His sermons, though generally written are delivered extemporaneously. Thus he avoids on the one hand the confusion and prolixity of those who never write, and, on the other, the consuming labor and cold precision of those who speak from memory.

One of the highest excellencies in his sermons consists in the simplicity and appropriateness of his language and illustrations,—he makes truth plain and impressive beyond any other living minister it has been our pleasure to hear. His conceptions are clear and definite, and he is enabled to present them to others as they appear to himself. The old servant of South Alabama spoke a genuine compliment, worth much fulsome adulation when he thanked him for his sermons in Greensboro, and said,—“Even I, a poor negro, can understand all you say.”

Another, and perhaps an equally valuable, trait in his sermons is this,—they are designed to instruct the people, and to edify the Church of Christ. An essential part of preaching, in his opinion, is to teach—and knowledge is a sure foundation for Christian character, and Christian hope.

The lamented Dr. Levings was at our side when Dr. Wadsworth preached during the last winter before the Memphis Conference, in Aberdeen, Mississippi. At the close of the sermon our lamented friend turned around towards us, and remarked,—“I have heard all the most distinguished preachers both of Europe and America, and I place that sermon amongst the greatest and best I have ever heard. It contained matter enough to save a world.” He also added a personal remark which it would not be proper to print.

One, high in authority, who has led the flock of Christ for half a century, and who lives in the prayers and affections of the Church, has observed, and in our opinion justly, in a public address, that the President of La Grange College is the purest and best model of a preacher among living ministers, and, perhaps, amongst all who have lived since the days of Wesley.

If any should say his manners are cold and reserved and apparently selfish, we can truly say that we have found them other-

wise. Frank and sincere, he is what he appears to be,—to us, a man of kind feelings, unaffected friendship, prudent associations, and wise counsels. Modesty and humility are, in his view, christian virtues, required as much by what man is, as by what he ought to be. If he differs in position, talents, and influence, from his poor, neighbor he ascribes what he is to the grace of God, and shows by his practical benevolence that he considers every man his brother, bought like himself with precious blood, and equally entitled to salvation through Christ.

EDITORIAL MISCELLANY.

REPORT OF OUR MISSIONARY SOCIETY.

We are indebted to the Rev. Dr. Stevenson for copies of the Fourth Annual Report of the Missionary Society of the Methodist Episcopal Church, South. The Secretary says, "that at no period in the history of our separate organization, have the different departments of our work presented so healthful and prosperous a condition as at present."

We give the recapitulation, so arranged as to show the order of the Conferences as to absolute contributions, with an additional column, showing how much *on an average* each white member of our Church has given.

1. South Carolina,	\$14,118,53	42 $\frac{1}{3}$ about.
2. Memphis,	8,250,98	31 $\frac{1}{3}$ nearly.
3. Alabama,	7,523,54	23 4 5 about.
4. Virginia,	6,612,21	22 $\frac{2}{3}$ nearly.
5. Georgia,	5,324,52	12 $\frac{1}{4}$ about.
6. Tennessee,	4,611,52	13 $\frac{1}{4}$ nearly.
7. Mississippi,	3,830,25	30 1-24 nearly.
8. Louisiana,	2,742,30	58 $\frac{2}{3}$ about.
9. Louisville,	2,448,81	15 $\frac{1}{4}$ about.
10. North Carolina,	2,222,23	10 4-5 about.
11. Kentucky,	1,783,69	8 nearly.
12. Holston,	1,601,26	4 $\frac{1}{3}$ nearly.
13. St. Louis,	883,90	7 nearly.
14. Florida,	846,51	20 9-10 about.
15. Indian Mission,	646,05	18 4-9 about.
16. East Texas,	643,27	13 $\frac{2}{3}$ about.
17. Missouri,	617,10	6 $\frac{1}{2}$ nearly.
18. Arkansas,	484,15	5 about.
19. Texas,	308,60	11 1-7 about.

\$65,492,80

Comparing this sum of \$65,492,80 with the number of Church members as set down in the last General Minutes, we perceive that the contributions of the Southern Methodist Church to Missionary purposes have equalled 18 3-4 cents a member, on an average: that is, about one cent and a half a month each is the amount our members can afford to give to "missions." Let it be remembered that in this calculation we have supposed the preachers, and the colored members to have paid nothing. But this is far from being the case. In some places the colored members have made very respectable contributions, and, at all the Conference Anniversaries we have attended, the impression made upon our mind was that the ministers present gave at least half that was collected. Let it also be remembered that much of this amount is given for domestic missions, by the very persons who are served, and is not at all to be considered when estimating our efforts in pushing the gospel into "the regions beyond." We must not forget that this amount has not all been given by Methodists, as, privately and at our public missionary meetings, ladies and gentlemen who are not of our communion, contribute to our funds. With these considerations, although we have reason to be glad that our receipts have been increased, we are driven to the conclusion that we are far, very far, from being a Missionary Church in any thing like an enlarged meaning of that name. It cannot be an over estimate to suppose the whole body of our membership able to give at least one cent a week for foreign missions alone, after defraying all the necessary expenses of the Church at home,—and yet what a vast distance are we from any thing like that?

In the table which we have prepared it will be seen that in only one Conference have the members averaged more than half a dollar, namely, in the Louisiana. The Conferences are to be considered as taking rank not according to the absolute amounts paid, but according to the proportion of average contributions. Even this would be modified by the consideration of the proportionate ability. This, however, we have no means of calculating.—According to the table the LOUISIANA Conference is

what some are pleased to call the "Banner Conference." Next is SOUTH CAROLINA, then the *Memphis*, then the others in the following order, namely, Mississippi, Alabama, Virginia, Florida, Louisville, East Texas, Tennessee, Georgia, Texas, North Carolina, Kentucky, St. Louis, Missouri, Arkansas, and Holston.

We make these remarks not at all in a spirit of discouragement. Our collections according to this report are an improvement upon last year. We hope the missionary spirit is increasing in all the Conferences, as the calls of the world increase in number and distinctness. We lament our own personal dereliction, and are determined, by the help of the Holy Spirit to do more for missions hereafter than ever heretofore.



ANOTHER MISSIONARY REPORT.

While writing the preceding article we received from Messrs. Lane & Scott the "Thirtieth Annual Report of the Missionary Society of the Methodist Episcopal Church," for which courtesy we are much obliged. We have perused this Report with interest and pleasure. We are glad to see that the Missionary prospects of the two great Methodist bodies in America are widening. The receipts of the Society at the North are \$106,196 09. The aggregates of Missionaries and Church members, dependent in whole or in part upon its funds, are as follows: Foreign Missionaries 35, Domestic 414, Total 469: Church members on Foreign Missions, 1,310;—on Domestic Missions, 36,353,—Total 37,663. The increase over the preceding year is—62 Missionaries, 5964 Church members. We would that the only provocation between Northern and Southern Methodism were to good works, and to greater devotion to the cause of God in the earth!

RELIGIOUS INTELLIGENCE.

THE PRESBYTERIANS with whom we have had the pleasure of associating have always exhibited a becoming Christian love towards their Methodist brethren. Some of our dearest Christian friends are Presbyterians. But it appears that in Western Virginia and in Tennessee they do not live so harmoniously together; but, on the contrary are in the midst of a heated controversy. This is greatly to be regretted. Upon Presbyterians and Methodists we believe that the battle with Prelacy is mainly to devolve, and it becomes them to maintain "the unity of the Spirit in the bond of peace," on this ground if on no other. The head and front of this offending appears to be one Fred. Ross, reputed to be a low fellow who has crept into the Presbyterian ministry, and whose character, we should think, is as much despised by the ministers in his own church in these parts as it can be by the ministry of the church he has assailed. For a time the Methodist brethren in this section seemed to pause in doubt whether they should touch the unclean thing, but at last they resolved to do it—and they certainly have picked it up with red hot pinchers. The misfortune is that respectable ministers and members of the Presbyterian church should have allowed themselves to endorse Fred. We do not see that a whole church is bound to sanction the indiscretions of all its most unworthy members. Thus the controversy has grown. Some good, and much evil will come of it, as of almost every controversy. It will make Methodists look to the grounds upon which they stand. Our brethren in that section seem to meet the issue with becoming courage. A writer signing himself "Junius," in the Methodist Episcopalian, is administering a severe and well deserved castigation to the Rossites. Behold how good and pleasant a thing it is for brethren to dwell together in unity!

THE MISSIONARY SOCIETY of the Methodist Episcopal Church, South, held its fourth Anniversary meeting in Louisville, April 17th, 1849. This was succeeded by a series of meetings in the different churches, and collections were taken up amounting to \$1,500, this makes, together with other collections in Louisville during the current year, \$2500 contributed by our church in that city for Missionary purposes. Drs. Sehon and Parsons, and the Rev. Thomas Madden, were efficient laborers at the Anniversary.

The REV. WM. M. GREEN, D. D., Professor in the University of North Carolina, has been elected Bishop of the Protestant Episcopal Diocese in Mississippi. Our best wishes attend our former colleague to his new home. We are sure that he will soon gain the affections of the clergy and communicants in that Diocese.

THE ROMAN CATHOLICS in Massachusetts have asked a charter for a college where no Protestant shall be admitted. The legislature refused to grant it.

REVS. DRs. DILL AND MR. SIMPSON, have collected \$2575, in a few northern towns and cities, for the Irish Presbyterian Church.

REV. THOMAS P. HUNT, the Temperance Advocate, is said to have delivered *ten thousand* sermons and addresses in the last twenty years.

THE FREE CHURCH OF SCOTLAND we believe holds the first rank among all the churches on earth for beneficence. For all its ordinary objects it contributed \$8000 more last year than the year before, exclusive of more than \$100,000 contributed by comparatively a few individuals for the endowment of professorships. Its separation from the Establishment has seemed to develope its vigor. For *nine* years preceding the separation the two united

raised about \$545,000 for church purposes. Since the separation only *six* years, the Free Church alone has raised about \$1,214,000. We never hear of the Free Church without feeling ashamed for the Southern Methodist Church. We are able to do so much more and really do so much less.

Malta.—A correspondent of one of the religious papers says, that there is not a single missionary laboring among the 120,000 Maltese living under the protection of the English government.

Princeton Theological Seminary.—Since the election of Dr. Jas. W. Alexander to a Professorship in the Seminary, it so happens that a father and two sons are filling chairs in the same institution, all Doctors, and each one an Alexander the Great.

Siam.—The religion of Budah prevails in this country. The people are shrewd and intelligent. Only the males read. The religion is costly. In Bankok alone there are 10,000 priests, and the expense of maintaining the priesthood of the kingdom is nearly *Three Millions* of Dollars annually. The Missionaries have succeeded in introducing vaccination, and this has secured favor for them, as small pox is a national scourge. There is a party among the priests who reject many of the sacred books. One of the princes is quite a scientific person. Dr. Bradley, of the American Board, who has been a Missionary thirteen years in Siam, says that with a salubrious climate, a productive soil, a population tractable, and capable of improving—already a ready people—that country may yet be made the garden of the Lord.

A Protestant Church, connected with the Free Church of Scotland, having been erected on the corner of the English Cemetery at Leghorn, it was opened for divine worship on the first of April, clergymen of various denominations taking part in the services.—This is a new movement in Italy, and significant.

Rev. T. K. Catlett, of the Holston Conference proposes in the Methodist Episcopalian that a fund be raised, by voluntary con-

tributions, to procure an elegant Bible to be presented to the best Scripture reader among the preachers in the Conference; the premium to be awarded annually, and not less than six to contend for it at each session. The object is certainly commendable, and we should be glad to see the plan tried. We have heard passages explained clearly and enforced powerfully by the simple intonations of the voice. There is too much mechanical reading in the Pulpit. No Minister ought to read the lessons in public until he has read, and re-read them in private, if it be at all practicable, and until he has mastered the meaning and caught the spirit of the portions he has selected from God's Holy Word. Sing-song, matter of course, and school-boy reading ought to be banished from the Pulpit, and the "wisdom of God and the power of God" ought to be delivered wisely and powerfully. We thank Brother Catlett for calling attention to the subject.

Good in Texas.—The livery-stable keepers in Galveston, Texas, advertise horses and carriages to let, *except upon the Sabbath*. Perhaps they are philosophers and shrewdly look to their gains, knowing that it is a more saving way in the end, as the horses last longer, and as men who will violate the Sabbath do not ordinarily care much for the property of their neighbors. But perhaps they are Christians and love to obey the voice of the Lord.—On whichever ground they stand we should be glad to have the Galvestonian morals in these parts.

The newspapers record glorious revivals of religion in various parts of the South. Mobile and New Orleans have, during the past month, enjoyed gracious seasons.

Bishop Paine calls for a more strenuous effort to replenish our Missionary treasury, in view of sending Missionaries to California next Spring, and of re-inforcing the brethren in China. These are two very important points. At the latter one our own Church has only *two men* to a pagan population of 400 millions.

The Western Boatmen.—An effort is being made in St. Louis and elsewhere, to establish a Chapel for the use of boatmen on the Western waters. There are sixty thousand of these men employed on the steamboats, and twenty thousand more, it is stated, upon the keel and flat boats of the Mississippi and its tributaries.

The Wesleyan Conference commenced its one hundred and sixth Annual Session, in Manchester, on the last Wednesday of last July. The Stationing Committee met on the 13th of July and continued in session five days. This Committee is composed of one elected representative from each District; a district, in numbers, being about equivalent to one of our Annual Conferences.—At the regular session there were five hundred and eighty ministers in attendance. The *legal* Conference, it is known, is composed of one hundred members, of whom only fifty-seven were present. Eleven vacancies had occurred in this number, three of which were filled by nomination and eight by seniority, according to the law in the case. The Rev. *Thomas Jackson* was chosen President, and the Rev. *J. Hannah*, Secretary. Both these gentlemen are tutors in the Theological Seminary.—The Report of the Stationing Committee was printed in full and submitted to the Conference for open discussion and for alteration before its adoption. It is a matter of astonishment to us that so bad a plan as this should have continued in use so long. The Committee on Kingswood School did not seem altogether satisfied with the educational progress of the pupils, and some changes are to be made. There has, however, been a revival of religion in the school.

The Church Building Committee reported the erection of forty six new churches, nineteen enlargements, and the introduction of organs into four churches. The entire cost of these was £21,-275—some were built entirely free from debt, and there would be an income upon the debts of the remainder of 20 per cent.

The Catechumen Committee reported that in 256 “circuits” nearly 22,000 youth, of both sexes, received catechetical instruc-

tion. During the year about 2000 of these had been received into the Church.

The Educational Committee reported that arrangements were completed for the erection of a college and normal schools in Westminster, aided by a grant from government of £7000. The Committee supervise both the Sunday and Day schools, and reported the following statistics :

Sunday Schools, 4,344 ; increase, 75. Children therein, 461,197 ; increase, 18,301. Teachers, 18,972 ; increase, 2,192.

Day Schools : for boys, 192 ; for girls, 221 ; total 413 ; increase, 25 ; Boys in day schools, 21,503 ; girls, 12,923 ; infants, 4,536 ; total 38,962 ; increase, 1,551.

The entire cost of these schools is said to be £26,194 10s. ; being a diminution of expenditure, notwithstanding the increase of numbers, of £226.

The committee reported a balance in hand in cash and funded property, of nearly £16,000.

The Missionary Committee appears to have had a session of unusual interest. Some opposition was made last year to the expense account of the Wesleyan Missionary Society. Full explanations were now made, which bore down all opposition, and were in every respect satisfactory, and highly creditable to the officers of the society.

It was mentioned in the course of the explanations given that the salaries of Dr. Bunting, Dr. Beecham, Dr. Alder, and Mr. Hoole were £150—say \$750—each with a house, and the ordinary ministerial allowance for children under a certain age.

The Report of the Book Committee showed that the circulation of the Wesleyan Methodist Magazine for the year was 7,250, a decrease of 750 ; of the Youth's Instructor, 4250, a decrease of 500 ; of the Family Visiter 58,000, an increase of 8000 ; and of the Early Days, 38,000, an increase of 4000. Of the connectional hymn-book 122,361 had been sold during the year ; increase 13,696. The stock was estimated at £36,860. The total number of tracts sold during the year was 1,381,057. The Book Agent announced his intention of publishing, in two vol-

umes, certain unpublished manuscripts of the Rev. Charles Wesley.

The expenditure of the Society, up to the 30th of June, was £41,003, being £3,471 less in the amount of expenditure at the same period in 1848. The treasurers were now in advance £32.554 10s 6d. The committee regretted that they did not see it prudent and practicable to effect any extension of the Missions under their care, except in cases where there was a reasonable ground to hope that no additional expense would be brought upon the funds of the society. The additional number of missionaries required was fifty.

The Rev. James Everett and two or three other less prominent members were expelled from the ministry on suspicion of being connected with the publication of the Fly-sheets, and because, when interrogated, they refused to give the Conference any satisfaction. These Fly-sheets are certain anonymous publications represented as being libels upon some prominent members of the Conference.

The numbers in society and on trial were reported as follows : In Great Britain, on trial 24,583, accredited members 348,274 ; total on trial and in society, 372,857 ; increase of members 10,250, against which was a decrease (in four districts, but principally in Cornwall, where there was a decrease of 580 consequent upon emigration) of 837, making a net increase of 9,413 ;—in Ireland, members 22,221, net decrease 921, there having been an emigration of 1103 ; in foreign stations, a net increase of 295 ;—total net increase of members, exclusive of those on trial 8,787.

Rev. Dr. Richey was appointed President of the next Canada Conference, and Rev. John Ryerson co-delegate.

The members of the Conference partook together of the Sacrament of the Lord's Supper, on the Friday evening before adjournment ; on the Monday following, the stations were confirmed, and on Tuesday, August 14, the Conference adjourned to meet in London in 1850.

We find the following statistics of the Wesleyan Mission in Hayti :

Number of chapels, 5 ; other places of preaching, 8 ; mission-

aries, 5; paid day-school teachers, 7; unpaid Sabbath School do., 15; local preachers, 12; full members 3,322; Sabbath scholars, 131; day scholars, 558; attend public worship, 1210.

The following statistics show the condition of the English Wesleyan Mission in France.

Chapels, 78; preaching places, 78; missionaries, 24; Sabbath school teachers, 115; local preachers, 39; full members, 950; Sabbath scholars, 1099; attendants on public worship, 6166.

A gentleman in Georgia has contributed \$50 to support the *Blind Boy* in China, recently mentioned by Dr. Taylor. A Mobile Sunday School has taken up Dr. Taylor's proposition to support the little Chinese *Annie*. The same school offers to be one of ten to give \$10 annually, for the support of a school of twenty-one Chinese children. A writer from Richmond county, N. C., proposes to be one of twelve to raise \$120 to secure the service of a Mandain teacher for Bro. Jenkins. Others have seconded this proposition.

Since we wrote the foregoing items the Sunday School in our own charge, in Newbern, N. C., has contributed \$65 to the establishment of a school in China.

Rev. Jesse Boring delivered the Valedictory Sermon at the late commencement of Emory College, and President Peirce delivered the Baccaureate. Rev. Dr. Green addressed the two societies at the commencement of La Grange College.

Greensboro Female College, North Carolina, has opened its fall session with flattering prospects. The Rev. Albert M. Shipp, President.

LITERARY NOTICES.

(2.) We have received the International Art Union Journal, No. 8. Messrs. Gorepil, Vibert, & Co., 289 Broadway, New York, are the publishers. These gentlemen are also the Managers of the International Art Union, the object of which Institution is the promotion of the taste for the Fine Arts in this country. The funds are devoted to the purchase of works of Arts, of the highest class, selected with the greatest care; also to the production of a magnificent engraving annually, a copy of which is sent to every subscriber. A sufficient sum is set apart annually for the purpose of sending one American student, or more, as the revenue will allow, to study in Europe for a term of two years at the expense of the Institution. The Annual subscription is five dollars, and the engraving which is sent to each subscriber is amply worth that, to say nothing of other works of art which may fall to him at the Annual Distribution.

(3.) The study of well wrought Discourses is profitable to any preacher who has mind enough to lift him above being a mere copyist. We always take it for granted that our clerical readers are of this superior class when we recommend sermons. We do not consider Melville as a model preacher by any means, but he has his own force and beauty, and his sermons ought to be read by our younger preachers—copy them they cannot; but if they have genial minds they will drink in much that will improve their taste and refine their fancy. His *Sermons on Public Occasions* are published in a separate volume by Messrs. Stanford & Swords, New York.

(4.) To the same publishers we are indebted for the *Remains* of the late William Jackson, D. D., Rector of St. Paul's Church, Louisville, Ky. Dr. Jackson was a useful minister of the gospel, unambitious and devoted to his work. We have read several of his Sermons in this volume with much pleasure.

(5.) "*The Night of Toil*," by the author of the "*Peep of Day*," gives a most graphic and interesting account of the labors and discouragements of the first missionaries to the South Sea Islands. That "*Night*" was sixteen years long, and all our readers know the brightness of the day that succeeded it. The little book which embodies an account of the whole is written in just such a style as to

make it interesting to young readers and old. It ought to be in every Sunday School Library, at least. It is published by the American Tract Society.

(6.) The Southern Methodist Church is becoming more and more interested in China, and of course in the history of the lives of those who have heretofore worked for the Lord in that far off land. The *Memiors of David Abeel, D. D.*, late Missionary to China, a very lovely christian, and a laborious servant of our Lord. The portraiture of such a character apart from the interest which his position creates, must be profitable to Christian hearts.

(7.) Messrs. Stanford & Swords, N. Y., publish an excellent edition of Law's "*Serious Call to a Devout and Holy Life*," of the merits of which standard work we have no need to speak.

(8.) "*The Manual of Ancient Geography and History*," translated from the German of Putz, and edited by Arnold, the author of so many popular Classical School Books, is published by the Messrs. Appleton & Co., New York. The study of the Scriptures is so connected with that of Ancient Geography and History that every Sabbath School Teacher, as well as every candidate for the ministry ought to have some such manual as this constantly at hand. The work appears to be concise, clear, systematic, and accurate, so arranged as to make it useful for reference as a library book, while it is well adapted to the instruction of youth.

(9.) The same publishers send us "The Classic French Reader, for advanced Students; or the Beauties of the French Writers, Ancient and Modern. By ALAIN DE TIVAS. With a Vocabulary, French and English, of all the Words and Idioms contained in the work. By J. L. Jewett, Editor of Ollendorff's New Method of Teaching French."

(10.) Professor MANDEVILLE, who has had great success in giving instruction in his department, has recently prepared a new revised edition of his "*Elements of Reading and Oratory*," published by Appleton & Co., N. Y. It is a work of more than ordinary research and ability. We beg leave to call the attention of our brethren in the ministry to this book. No public speaker can merely read it through once with care, without gaining enough to pay for a larger outlay than the price of the volume.

(11.) We are indebted to the Rev. W. R. Babcock for a copy of his address before the Newport Division, No. 89, Sons of Temperance, Kentucky.

(12.) "*The Christian Almanac, for 1850,*" published by the American Tract Society is really superb. The calculations, the Statistical Tables, the reading matter, the embellishments, make the most valuable Almanac with which we are acquainted. It is astonishing how so large and so carefully prepared, and so richly embellished a pamphlet can be afforded at so low a price. We recommend our brethren to supply our people with this Almanac, at least until our Book Agent shall issue one for our own Church.

(13.) The *Edinburgh Review* for July, (re-published by L. Scott & Co., New York,) is a very interesting number. Contents: 1. Transportation as it now is: 2. Shakespeare's critics, English and Foreign: 3. De Toqueville's Reign of Louis XV: 4. Dennis' Etruvia: 5. Free Trade: 6. Corpus Ignatiumum: 7. Sir E. Lytton Bulwer's King Arthur: 8. Tyndale's Sardinia: 9. Austria and Hungary: 10. Macaulay's History of England. The last article is of course laudatory, and disposes of Croker *et id omne genus*, in very handsome style. The 9th article will be read attentively by those persons who are paying any attention to the profoundly, and we may say universally interesting struggle, between the Magyars and Austrian Despotism. Our perusal of the newspapers will be much aided by the study we have given this article with a large map of the Austrian Empire before us.—We never read such papers as the 8th in this number without feeling how insecure is any thing built upon patristic authority and writings, nor without feeling an increasing, adoring reverence for that wonderful Providence which has conducted the Ark of Truth, the Canonical Scriptures, down the whole stream of the world's literature. The question seems to us: With all their painful industry, what of intrinsic permanent value have these careful scholars brought up from monastic libraries? What?

(14.) One of the most fascinating books of its kind which we ever read is the *Life and Times of the Rev. Phillip Henry, A. M., father of the Commentator*,—published by the Carters, New York. In simplicity the narrative is unsurpassed, and telling a story which lies in the times of Charles I., and depicting the trials of the Non-conformists, it has an engaging power rarely found in religious biographies. It lets us into the bosom of the family of a most devoted, simple-hearted, strong-minded man, who was possessing his soul in patience, and rearing his children and cultivating the heritage of the Lord in the midst of very troublous times. For upwards of a century it has been referred to by Churchmen and Dissenters, writers distinguished for piety and worth, as "exhibiting one of the most delightful examples of eminent piety, prudence, humility, zeal, and moderation, which the

history of the Christian Church has to produce." Brother Carter cannot often send us a book which we should be able to prize more than we do this. It is a treasure.

(16.) Pratt, Woodford & Co., New York, publish Dr. Bullion's Analytical and Practical English Grammar.

(17.) The form of Ordination in our Church is so near that of the Protestant Episcopal Church that what is said of one may be considered as spoken of the other. We commend to the attention of our brethren in the ministry, "*Commentaries suited to occasions of Ordination*." By WILLIAM WHITE, D. D., Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. New York: Stanford & Swords." Of course they will expect to find some things peculiarly suited to the author's own Church and not at all adapted to ours; but the counsels are so wise and moderate, and the review of the questions and answers so comprehensive and scriptural, and the whole work so full of a sweet and fatherly, yet humble spirit, that it would repay an annual perusal by every Methodist minister.

(18.) The same publishers send us "*Thoughts on the Gospel Miracles*." By the Rev. JOHN WILLIAMS, D. D., Rector of St. George's, Schenectady. *Just in the same way as He speaks parables, so His deeds are parables.*—VEN. BEDE."

(19.) Also, "*History of the Reformation in England*." By the Rev. J. A. Spencer, A. M., a small volume, which, so far as we have examined, appears to be interesting and fair.

(20.) Also, "*What is Christianity?*" By Thomas Fowler Short, Bishop of Sodor and Man." This is an excellent and profitable attempt to answer this important question. How few men, even among those who are considered intelligent, and even among professors of religion, can really tell *what Christianity is!*

(21.) Sears' *New Pictorial Family Magazine* for September and October, is before us. The excellency of the large amount of instructive matter which it contains, the fairness of the print, the abundance of the illustrations and embellishments, ought to give it an extensive circulation. It is of permanent value. It presents a quiet and dignified contrast with some of its flashy contemporaries.

We commend it to those families which *we* have the honor to visit monthly. Price \$1 per annum : published by R. Sears, 128 Nassau street, New York.

(22.) We acknowledge the receipt of a copy of "*A Discourse, delivered at the Methodist Church, in the town of Fayette, Miss.,*" on the late National Fast, by the Rev. DANIEL MORSE. The proceeds of the sale are to be directed to repairing the Methodist Church in the town of Fayette.

(23.) A very good book for family and Sunday School Libraries, and Sunday School Teachers is "*The Bible Expositor. Confirmations of the Truth of the Holy Scriptures; from the observations of recent Travellers, illustrating the Manners, Customs, and Places referred to in the Bible.*" Published under the direction of the Society for the Promotion of Christian Knowledge." New York : Robt. Carter & Bros., 285 Broadway. Small as the book is, it is very valuable because of the variety and accuracy of its information and the number of its illustrations. It has a textual index; so that when any passage of Scripture is found to contain an allusion not very intelligible, the explanation can be readily obtained. We give this work our hearty commendation.

(24) "*The Spirit World, a Poem; and scenes from the Life of Christ.* By JOSEPH H. WYTHES. Philadelphia, 1849. There are some diseases to which men are exposed and which it is as well that they take early in life,—such as whooping-cough, measles and rhyming. We do not consider it any more a reflection upon a man's intellect to say he has had one than that he has had the other. Two of these, measles and rhyming, should always be brought to the surface, for if ever they *strike in* they are fatal. We profess to speak with some little knowledge upon this subject, for we have had both we believe, and one we know, but whether we took rhyming in the natural way or was inculcated "for that same" we have never so precisely ascertained and have not room now to state the case. But ours came to the surface,—no less than twice. At the first appearance the Knickerbocker said we had something worse than rhyming—that we "had the spirit of song," and recommended to us the study of the "*old English masters*" and the thing would really come to something. But being at that time more particularly captivated by the charms of a *young American Miss* we paid no further attention to this sage advice than to purchase a London copy of Bishop Percy's *Reliques of Ancient English Poetry*. Another very thin volume came. The printer put it out in a dress that would have ruined Milton. The Knickerbocker pronounced it "*pious, but poor !*" Shortly after we came of age, had one slight eruption about that time, and then entirely recovered. May the good author of this little volume have as sure and speedy a recovery !

(25.) We acknowledge the receipt of the following:

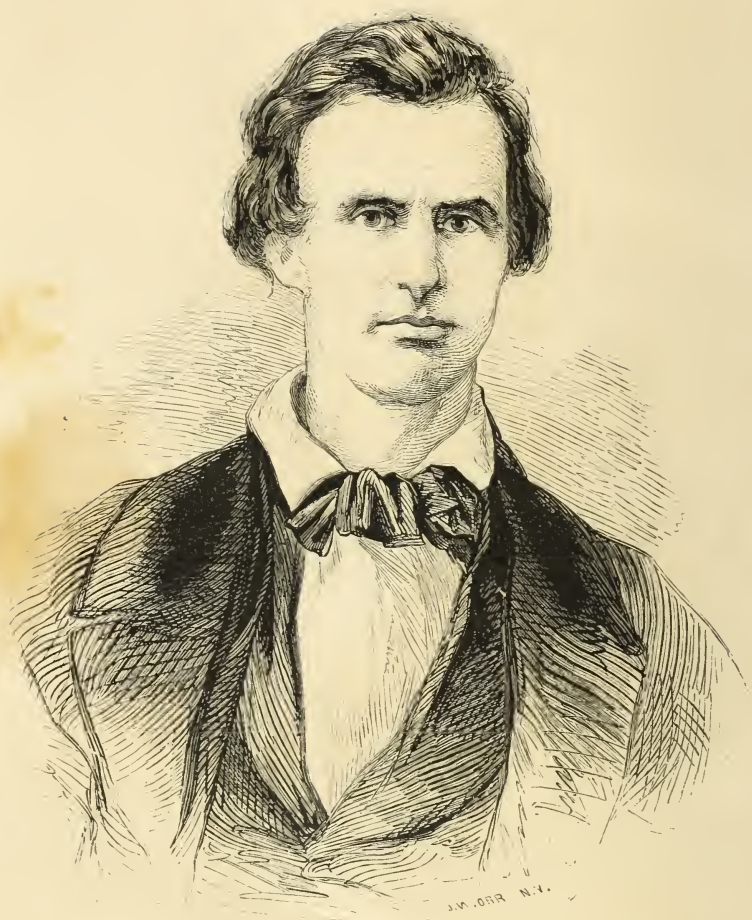
The Sunday School Harmonist, a collection of Music and Hymns for the use of Youth and Sunday Schools. New York: Lane and Scott. Such a book has been long needed, and from the hands employed we judge that it will prove highly acceptable.

From the same publishers, *A History of the Vaudois Church from its Origin, &c. &c.* By ANTOINE MONASTIER, Formerly Paster in the Canton de Vaud, &c. Our want of space and time this month prevent us from speaking of this valuable work as we would. We have learned much from it.

The Christian Union and Religious Memorial for September, edited by Dr. BAIRD. We missed our August number. This is too valuable a religious exchange to have any number lost.

REV. CHAUNCEY RICHARDSON'S excellent *Sermon on the occasion of the death of Mrs. Whipple*, late wife of the Rev. J. W. Whipple, P. E. on Austin District, Texas.

(26.) J. D. MORELL, the author of the "History of Modern Philosophy" has given us a work on the *Philosophy of Religion*. We have read the Preface and three chapters, embracing what we supposed to be the essence of the book. So far as we have read, putting our own interpretation upon the sayings of the author, he teaches nothing which we have not believed and taught for years. We find some old views, however, thrown into convenient forms. The book seems to be defective rather than erroneous. Religion resides in feeling—and that the absolute feeling of dependence,—an absolute feeling of dependence resting upon an absolute Being, concentrating in Himself all perfections: this is the author's dogma touching Religion. Christianity he defines doubly; first, *subjectively*, as, that form of Religion in which we are conscious of absolute dependence and perfect moral freedom, being harmonized by love to God; second, *objectively*, as, that religion which rests upon the consciousness of the redemption of the world through Jesus Christ. Revelation is the immediate presentation by God to intuitional consciousness of that knowledge which lies beyond human understanding. From the portions of the book which we have read we conclude the author to be right, but think he states his views in such a manner as will probably lead many to think him wrong. We lay aside this book among those which we intend as soon as practicable to give a closer perusal. We believe the work will upon the whole do good to the cause of Christ. Appleton & Co., N. Y., are the publishers.



REV. CHAUNCY RICHARDSON, A. M



REV. BISHOP ANDREW.



SERMON V.

THE APOSTOLIC MINISTRY.

BY THE REV. CHAUNCEY RICHARDSON, A. M.,

EDITOR OF THE TEXAS WESLEYAN BANNER.

Delivered in La Grange, on Lord's Day, Jan. 7th, 1849, before the Texas Annual Conference, and published by its unanimous request.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.—*Acts xx : 24.*

Reverend and dear Brethren : Standing before you on this imposing and peculiarly interesting occasion—our ninth Conference festival, in obedience to your unanimous appointment ; to what theme could I more appropriately direct your attention, than to that of the *Apostolic Ministry* ? 'This is a theme of universal interest and of paramount importance.

The necessity of a ministry, the separation of a body of men to be the guides and teachers of the people in things pertaining to God, has been admitted from time immemorial by nearly every branch of the Christian Church. It has been appropriately remarked by an eloquent divine, that "without the public solemnities of devotion, private and individual piety would quickly languish and expire. The lamp of religion must be trimmed and replenished by the aid of human diligence and zeal, as well

a minister, according to the gift of the grace of God given unto me by the effectual working of his power, according to the glorious gospel of the blessed God, which is committed to my trust. And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

The agency of the Holy Ghost was evidently concurrent with that of Jesus Christ in the appointment of the apostolic ministry. Christ commanded his chosen apostles not to depart from Jerusalem until they should receive the promise of the Father, the baptism or anointing of the Holy Ghost. But said he to them, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

How eminently were the apostles anointed with the Holy Ghost for the work of the ministry, when there appeared unto them cloven tongues, as of fire, sitting upon each of them, and they were all filled with the Holy Ghost!

We have another striking example of the concurrent agency of Christ and the Holy Ghost in the appointment of Paul and Barnabas to the ministry. Having received their commission from Christ, "As the prophets and teachers in the Church at Antioch ministered and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost preached the word of God."

Whatever might be peculiar in the commission of the Apostles it is evident that the principle of the divinity of its source is represented as an essential quality of the gospel ministry. Consequently the several grades of the ministry are equally of divine appointment. "Christ gave some apostles, and some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

It is the special prerogative of Jesus Christ, the Supreme Head

of the Church, to appoint men to the office of the holy ministry, and to communicate such appointment through the direct agency of the Holy Ghost in their hearts, and by throwing open a wide door of usefulness before them.

And no man should engage in the work of the ministry, unless he verily feel that he is moved by the Holy Ghost thereto,—unless he can truly say—"The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn."

It is a matter of the utmost consequence to be thoroughly satisfied on this point. No man should presume that he is thus moved or anointed, merely because he has been expressly educated for the ministry. God and man have often differed in their choice of the fittest instruments to preach his gospel. God may appoint one thus educated to the ministry, to revive his work in the earth. Thus were the apostolic Wesley's evidently appointed, qualified and sent forth. But the Great Head of the Church gave them helpers, men specially called and qualified by himself for the vast work of spreading scriptural holiness throughout the world. Those men boldly testified their special appointment to the work of the ministry, and special assistance granted them in the prosecution of that work.

These remarks apply with peculiar force and truth to the great body of Wesleyan Methodist ministers both in Europe and America, clearly establishing the apostolicity of their ministry in the divinity of its source.

A full persuasion of a special call to the gospel ministry by the Chief Shepherd and Bishop of souls is a matter of prime importance. "Long experience," says the venerable Dr. Clarke, "has shown me, that he among us, who is not convinced that he has an extraordinary call to the ministry will never seek for extraordinary help, will sink under discouragements and persecutions; and consequently far from being a light of the world, will

be as salt without savor, and in our connection, a slothful, if not a wicked servant, who should be cast out of the sacred fold, as an encumberer of the heritage of the Lord."

Let us proceed to consider the apostolic ministry.

II. In the sublimity of its Spirit, "But none of these things move me, neither count I my life dear unto myself." Truly did St. Paul declare to Timothy, "For God hath not given unto us the spirit of fear, but of power, and of love, and of a sound mind." How noble, how elevated, how sublime was the spirit of the apostolic ministry!

1. It comprised the sublimity of the beauty of holiness. How eminently holy were the apostles! How truly were they new creatures in Christ Jesus! How completely did they put off the old man with his deeds and put on the new man, created in righteousness and true holiness! How brilliantly did all the graces of the Spirit, the fruits of righteousness, shine in their lives! How entirely were they crucified unto the world, and the world unto them—crucified with Christ!

How illustrious, solid, and universal was their piety! How constant and fervent their prayers for the success of their ministry, and the triumphs of the gospel! How fragrant was the odour of their sacrifices of prayer and thanksgiving! By their fervent prayers they watered without ceasing the precious seed, which they had widely sown through the Lord's vineyard, breathing out the most ardent desires in behalf of those who embraced the truth in the love of it, that "God would fulfill in them all the good pleasure of his goodness, and the work of faith with power, that the name of the Lord Jesus Christ might be glorified in them, and they in him," offering unto God the most unfeigned thanks in their behalf for the grace of God, which was given them by Christ Jesus.

With what confidence did they appeal to the purity of their lives! "Ye are witness, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe." With what godly jealousy did they guard the honor and purity of their ministry! "Therefore seeing we have received this

ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God, giving no offence that the ministry be not blamed, but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet well known as dying and behold we live; as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things."

What sublime beauties of holiness, blended in their character, does this interesting fragment of their auto-biography disclose? How zealously did they exercise themselves to maintain a conscience void of offence toward God and man! It was emphatically said of them that they were full of faith and of the Holy Ghost. As ensamples to the flock they were burning and shining lights.

2. The sublimity of the spirit of the apostolic ministry was the sublimity of burning zeal for their master's glory. We have a beautiful portrait of this zeal in St. Paul's address to the Ephesian Church. "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have showed you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in

every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

Of other apostles it was said by the pen of truth, "And daily in the temple, and every house, they ceased not to teach and to preach Jesus Christ." St. Paul affirms of himself and of the whole college of apostles and ministers—"Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, who worketh in me mightily."

How brilliant and constant was the blaze of their zeal! They taught and preached from house to house, as well as in the temple, and that daily—they taught every man, and warned every man in all wisdom, anxious to save all. They were unawed by the frowns of men whose souls they sought to bless with salvation. They were resolved to sustain their master's honor at all hazards, and when men blasphemed and dishonored them, they bound the scorn to their brow and gloried in their shame.

3. The sublimity of the apostolic spirit involved the sublimity of ardent love for immortal souls. O! how brightly did this love burn in their spirits, melting them down into the most tender compassion for the souls of men! How fully did it impel them to the most faithful prosecution of their ministry! It removed all fear of rebuke in doing the work of evangelists. It made their labor delightful, their difficulties inviting, their dangers illustrious and alluring.

Love moved all the springs of their sacred oratory, and gave a force and spirit to their ministrations, mighty indeed. The arrows of truth, of which their quivers were full, were pointed with

love, and produced deep medicinal wounds. The love of souls was their ruling passion, and the salvation of souls the aim of their highest ambition. With what indefatigable diligence and zeal did they labor to serve their immortal interests ! How willing were they to spend and be spent for them !

The sacred office was endeared to them as an office of benevolence and a labor of love. Love, that worketh no ill to its neighbor, love that never faileth, always kept them busy, allowing no blank pages in the volume of life, but filling all with generous and useful deeds. Love inspired their prayers with powerful importunity, and diffused life and energy through all their labors. It was the source of the most affecting and thrilling incidents of their ministry, adorning it not merely with a shining action here and there, like a single star in the expanse of heaven, but crowding it thick with pious offices of friendship and generous exploits of benevolence, like the glow of blended splendor from myriad of stars in the milky way.

Their love was strong to suffer, and mighty to conquer difficulties. It was this heroic passion that enabled the apostles to look upon dangers and deaths, in their most terrific forms with a generous contempt. Though they knew that bonds and afflictions awaited them, yet were they ever ready to hazard their lives for the name of the Lord Jesus.

4. The sublimity of the spirit of the apostolic ministry was the self-denial and sublimity of self-sacrifice. And never was the sublimity of self-denial and self-sacrifice more eminently exemplified than in the lives and labors of the apostles. When Jesus Christ stated to them the permanent conditions of apostleship as well as discipleship, saying, "Whosoever will come after me let him deny himself and take up his cross and follow me. He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me ; for whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." They showed a cheerful submission, declaring, "Lo, we have left all and followed thee."

How readily and cheerfully did they count all things but loss for the excellency of the knowledge of Christ Jesus, for whom they suffered the loss of all things, that they might win Christ, and be found in him, not having on their own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith, that they might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death !

St. Paul's statement of apostolic self-denial and self-sacrifice is deeply affecting and portrays the truest moral heroism. "For I think that God hath set forth us the apostle's last, as it were appointed to death ; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, we are weak, we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place ; and labor, working with our hands. Being reviled, we bless ; being persecuted we suffer it ; being defamed, we entreat ; we are made as the filth of the world, and are the offscouring of all things unto this day, most gladly therefore, will we glory in our infirmities, that the power of Christ may rest upon us. Therefore we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress, for Christ's sake, for when we are weak, then are we strong." How remarkable is this language, and yet how truthful ?

From the period of their investment with power from on high—their full induction into the ministry of reconciliation, neither the prejudices of flesh and blood, neither respect to man, nor the fear of death, nor any other consideration could swerve them from the open path of duty. They moved on with serenity and invincibility in a path luxuriant in thorns, reproaches and pains, and encompassed with innumerable perils. They looked with a magnanimous contempt upon the maxims of the world, nay upon the world itself ; its hatred or its favor ; its joys or its sorrows ; its meanness or its pomp. They were superior to every obstacle ; though the universe armed itself against them ; though the gates of hell sought to overwhelm them, though afflictions

assaulted them on every side, they stood immovable in every storm, counting not their lives dear unto themselves, conscious of the truth of their principles, and the immortality of their hopes.

To them the pleasure of doing good was sweeter than all the pleasures of sense—the hope of converting sinners from the error of their way was far more grateful to their feelings than the prospect of acquiring all the advantages of fortune, and the honor of publishing the gospel was superior in their eyes to the highest civic honors attainable by man. They sought not their own profit, but the profit of many, that they might be saved.

5. The sublimity of the spirit of the apostolic ministry was the sublimity of an unwavering confidence in the memorable promise of the Redeemer to all his ministers in all time; “Lo, I am with you alway even unto the end of the world.” This was one grand source of their moral heroism. With their eyes fixed upon this promise they could take a full survey of all their privations, sufferings and perils, and boldly exclaim, “But none of these things move us, neither count we our lives dear unto ourselves. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about us the body the dying of the Lord Jesus that the life also of Jesus might be manifest in our body, for which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

In fulfillment of his glorious promise to them, Christ became their sun and shield, giving them grace and glory, withholding no good thing. His name was their strong tower, into which they could run and be safe. His presence converted dungeons into palaces, and encircled martyrdom with a halo of glory.

Such was the sublimity of the spirit of the apostolic ministry; and where in modern ecclesiastical history shall we find this spirit more fully exemplified than in the Wesleys, and in the Wesleyan Methodist ministry? Every one familiar with the history of Wesleyan Methodism has been compelled to admire the

sublimity of the spirit of its ministry—the sublimity of its beauty of holiness—of its burning zeal for the glory of Christ—of its ardent love for souls—of its self-denial and self-sacrifice, and of its unwavering trust in the great promise of the Redeemer to his chosen ministers. But is not the exemplification of the sublimity of the spirit of the apostolic ministry strong evidence of true apostolicity? Then is not the Wesleyan Methodist ministry truly apostolic? And such trust have we through Christ to Godward; not that we are sufficient of ourselves, but our sufficiency is of God; who hath also made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life, that our spiritual ministrations might be truly glorious.

SERMON.

THE APOSTOLIC MINISTRY.

BY THE REV. CHAUNCEY RICHARDSON, A. M.

CONTINUED.

Having considered in the preceding sermon the Apostolic Ministry in the divinity of its source, and in the sublimity of its spirit, we will proceed to consider it,

III. In the importance of its testimony, “To testify the gospel of the grace of God.” This testimony was important both in its *theme* and in its *results*.

1. It was important in its *theme*. “The gospel of the grace of God.” The Greek word *evangelion*, which we translate

gospel, means good news, or glad tidings. It is so used in the most celebrated Greek authors. In Homer, it signifies the reward bestowed on the messenger of good tidings, and in Aristophanes and Isocrates it denotes the sacrifice which was offered when any good news was announced. By other writers it was used for the message itself, the news communicated, in which sense the apostles evidently adopted it. Plutarch, in his life of Artaxerxes, plainly speaks of the reward of the gospel, or good news. In his life of Pompey, he says, the messenger arrived at Pontes bringing the gospel, or the good and joyful tidings. Cicero uses the Latin word *evangelium*, which we translate gospel, in a similar sense in his epistle to Atticus.

The primary meaning of the word gospel then, is good news—glad tidings, and as used by the inspired writers it means glad tidings of great joy to all people, even tidings of a Saviour, to the sinful and the guilty, and of salvation through him. This definition of the gospel fully accords with the proclamation of the birth of Christ, by the Angel to the Shepherds on the plains of Bethlehem: “Behold I bring you glad tidings of great joy, (literally I evangelize unto you great joy, or I preach the gospel, containing matter of great joy,) for unto you is born this day in the city of David, a Saviour, who is Christ the Lord. The gospel of the grace of God, therefore, comprises tidings of a Saviour—a Saviour mighty to save—tidings pertaining to his appearance in the fullness of time as the unspeakable gift of the Father’s love—to his divinity and humanity, being Emmanuel, God with us—to his humiliation unto death, even the death of the cross—to the perfect sacrifice, oblation and satisfaction, which he made by his death upon the cross for the sins of the whole world—tidings pertaining to his resurrection, ascension, and intercessions at the right hand of the Majesty on high—to his various offices, as prophet, priest, and king—to the fullness of his grace and to the glory and results of his second coming.

As the tidings of Christ, the Saviour, constituted the gospel of the grace of God, so they likewise constituted the grand and thrilling theme of the apostolic ministry. The apostles affirmed, “It is a

faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners.—To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins—that there is salvation in none other ; for there is none other name under heaven, given among men, whereby we must be saved.

However circumstanced, however-situated, Jesus Christ was invariably the inspiring theme of their testimony. Whether they spake in the temple or in the synagogue, to the Jews and devout persons, or discoursed to philosophers of whatever sect ; whether they spake in the chariot upon the high way, or in the vessel upon the sea, or upon the sea shore, or in the private house, or in the inner prison—whether they delivered their testimony before the grave Jewish Sanhedrim, or the pompous Roman governors and dignitaries ; whether in the most polished cities of Greece, or of the Roman Empire, over which floated in triumph the banner of the prince of darkness, in those cities, amidst their most celebrated works of art, their unrivalled architecture—their almost breathing marble—their canvass apparently glowing with vitality—amidst their temples of idolatry enshrined by intellect and learning, and their altars bestrewed and smoking with the immolations of genius, surrounded by philosophers, historians, orators, poets and statesmen, they preached Jesus.

Under all these varied circumstances they dilated upon but one theme—but it was a theme of peculiar adaptation to all classes and conditions of men—a theme of infinite amplitude, variety, and meetness. With what manifest delight and zeal did they dwell upon the savor of the sacred name of Jesus—upon the virtue of the blood divine, cleansing from all sin—upon the perfection of his atoning sacrifice, and its infinite merit—upon his unsearchable riches—and upon the riches of the glory of the mystery of Christ in the heart !

2. The apostolic testimony was important in its *results*. It produced most glorious transformations. It was addressed to communities of the most flagrant and abandoned characters—to slanderers—the covetous, idolators, abusers of themselves with

one another, given over to voluptuousness—wallowing in their crimes—steeped and dyed in the very filth of their vices—enveloped in the most profound moral darkness, and their minds incrustated with the most inveterate prejudices. But under the faithful testimony of the gospel of the grace of God, accompanied by the demonstration of the Holy Spirit, they shook off their vices—the Ethiopian changed his skin, and the Leopard his spots. The wrathful, malicious, and unbridled, became placid as a lamb—the cruel and blood thirsty became merciful and humane—the covetous and avaricious became liberal, having their hands filled with large gifts—the timid and fearful, who were terrified at the prospect of death, became bold and fearless, became moral heroes, contemning the terrors of martyrdom—the libidinous, fornicators, adulterers, and the unclean, became contented, sober, chaste and pure—the unjust, wine-bibbers and sinners of every class, became prudent, equitable and upright. Multitudes of all these classes of sinners were transformed by the renewing of their minds, so that they hated the garments spotted by the flesh, and perfected holiness in the fear of the Lord.

Though the apostolic testimony excited opposition of the most formidable character, yet it surmounted all opposition, and triumphed gloriously, inducing the exulting exclamation, “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. Multitudes came from the schools of philosophy to learn wisdom from the lips of the apostles—multitudes abandoned the altars and temples of their idols, to become worshippers of the true God—multitudes emerged from the filth of their vices to become vessels of honor in the house of God, the church of the living God. So extensive were these results that the apostles were charged with filling Jerusalem with their doctrine, and with turning the world upside down. Churches were planted throughout the vast Roman empire into which multitudes were gathered to whom it was affirmed, “Ye as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Ye are a chosen gen-

eration, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath-called you out of darkness into his marvelous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. These apostolic churches were beautiful oases in a vast moral desert.

In what branch of the Church of Christ shall we find the apostolic ministry in the importance of its testimony more fully or eminently exemplified than in the Wesleyan Methodist ? The faithful history of Wesleyan Methodism will clearly show that the theme of the testimony of its ministry has ever been most emphatically and pre-eminently the gospel of the grace of God. There has been no presumptions, dogmatical or sacriligious, substitution of vain philosophy or pompous rites and ceremonies in the place of the truth as it is in Christ. The high aim of its ministry has been to testify the truth, the whole truth, and nothing but the truth.

The results of the testimony of the Wesleyan Methodist ministry correspond in a remarkable degree to those of the apostolic testimony, astonishing the world and confounding the wisdom of the wise. Into whatever continent, or island, or nation, civilized, barbarous or savage, they have gone preaching the glad tidings of the great salvation—testifying the gospel of the grace of God, “The mountains and the hills have broken forth before them into singing, and all the trees of the field have clapped their hands. Instead of the thorn has come up the fir tree, a beautiful ever green, and instead of the briar has come up the myrtle tree, valuable for its rich fragrance, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off, that he confirmed the word of his servants, and performed the counsel of his messengers. Truly the signs of apostolicity have been wrought by them in all patience, in signs and wonders and mighty deeds.

It remains to contemplate the apostolic ministry,

IV. In the felicity of its completion, “To finish my course with joy and the ministry,” or to finish my course and the ministry

with joy. The apostles blended their ministry with their lives, and thought not of resigning the former but with the latter. That the termination of both might be joyous was the prominent object of their most ardent desires and most zealous labors. This was a part of the prize set before them toward which they pressed with ever increasing ardor until they triumphed in its attainment. How thrilling was the language of St. Paul in the immediate prospect of finishing his ministry, and his course by martyrdom! Though confined in a gloomy prison and awaiting the hour of execution he triumphs; "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, to whom be glory for ever and ever."

The language of St. Paul was unquestionably in substance the language of all the apostles at the termination of their glorious ministry. We have abundant evidence that they finished their course and their ministry with joy. Their joy was twofold. It was a joy of retrospection and of propection.

1. It was a joy of *retrospection*. Their lives and ministry were eminently worthy of a review, fully warranting the joyous declaration; We have fought a good fight, we have finished our course, we have kept the faith, the mystery of faith in a pure conscience. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly in the church.

In surveying the results of their ministry, of hundreds of thousands of happy christians, adorning the doctrine of God their Saviour with holy and useful lives, they could exultingly exclaim, What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

As they surveyed the wide field of their labors, and toils, the

numerous churches planted by them, rose up to their view as verdant and beautiful islands in the vast sea of sin, error, superstition and wretchedness. It was their high privilege to rejoice that they had not run in vain, neither labored in vain—that amidst all their toils, persecutions, and afflictions, the grace of God had been sufficient for them—had even abounded towards them—that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor being accounted as sheep for the slaughter, had been able to separate them from the love of Christ, but that in all these things they had been more than conquerors through him that loved them.

2. It was a joy of *prospection*. But did they not expect martyrdom? Yes, verily. But this expectation did not annihilate their joy, or even diminish its fountain. For they were persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate them from the love of God in Jesus Christ their Lord.

They rejoiced that they were counted worthy to suffer shame for the name of Christ—that they were partakers of his sufferings, that when his glory should be revealed they might be glad with exceeding joy. They rejoiced that the sufferings, even of martyrdom, were not worthy to be compared with the glory which should be revealed in them at the appearing of Jesus Christ, having the promise that those who suffered with him or for his name, should reign with him in glory.

Like Moses, they had respect to the recompense of reward. The glorious promise stood out in bold relief to their view; "They that turn many to righteousness shall shine as the stars for ever and ever." If the simple charity of a cup of cold water given to a disciple was sure of its reward, what rich rewards was it their privilege to anticipate, who had employed their time, their abilities, their lives, their all, in the most important, benevolent, and laborious services of the Church of God, which was the purchase of his own blood? It was theirs to anticipate crowns of distinguished brightness, and thrones of superior glory—to rejoice in hope of the glory of God.

Hence they contemplated the day of their death as their birth day, on which they would begin a new state of blessed existence—as the day of their coming of age and entering upon their glorious inheritance—as their coronation day, when their divine Lord would deck their brows with crowns of righteousness, making them kings and priests unto God forever and ever.

Unlike the devotees of idolatry, superstition, and error, frantic with delirium, or swooning through excessive fear of death, in its immediate prospect, the apostles were even joyful in its prospect, being elevated above its fear, boldly inquiring,—“O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin, but thanks be to God who giveth us the victory through our Lord Jesus Christ?”

How glorious and transporting was the prospect of an early presentation before the throne of heaven without spot, and with exceeding joy—of an abundant and early entrance into the joy of their Lord! For the exceeding joy, and the joy of their Lord could mean nothing less than heaven with its balmy atmosphere of love, its cloudless sky, its everlasting noon of glory, its gates of pearl, its walls of precious stones, its gold paved streets, its imperishable flowers, its unwithering fruits, its ambrosial fragrance, its spirits of the just made perfect, its holy occupations, its deep and rapturous songs of joy, its tree of knowledge “hiding no serpent within the shade of its foilage, and instilling no death in the taste of its fruit.” Its tree of life with its celestial leaves, and flowers, and fruits, and fragrance,—its river of pleasure that rolls its soft pellucid stream from the throne of God and of the Lamb—its beatific vision inspiring the mighty chorus of adoring millions, “Worthy, worthy, is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

Into this exceeding joy—this inexpressible joy of their Lord the apostles had an abundant entrance, and could we lift the curtain of time, we should see them upon the wall of sapphire listening to the anthemed voices of the harmonious spheres, which fill the universe with their swelling music, chiming as they roll the lofty praise of Him who treads their boundless paths, and

guides their hidden way, who gave them existence, form, and motion. With their new strung lyres, symphonious with the everlasting bass of the spheres, they roll their melody of praise in tones as sweet and joyous as the notes sung by the morning stars and the sons of God at the birth of the world, singing in concert with myriads of happy spirits the song of Moses and the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty."

Anon we should see them mingling with the great multitude which no man could number, of all nations, and kindred, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice saying, "Salvation to our God, which sitteth upon the throne, and unto the Lamb." Blessed Apostles! How glorious is their reward! How brilliant their crowns of glory! How richly bestudded with stars! How sweet and enduring is the fragrance of their memory—the savor of their names! How deep their foot-prints upon the realms of mind! How uneffaceable by time! For though dead they yet speak.

Such was the apostolic ministry in the felicity of its completion, and in what ministry, during the last century has this feature of the apostolic ministry been exemplified more truly than in that of the Wesleyan Methodists.

No body of Ministers since the days of the apostles have completed their ministry more felicitously, more triumphantly than the Wesleyan Methodist Ministers. Did time permit reference might be made to numerous most illustrious examples in proof of this statement. How glorious and joyous was the completion of the ministry of the apostolic Wesleys, of Fletcher, of Benson; of Coke, of Clarke, of Watson, of Asbury, of George, of McKendree, of Roberts, of Fisk, and of a multitude of other eminent Wesleyan Methodist ministers, whose praise was in all the churches!

The obituary department of the annual minutes of the several divisions of the Wesleyan family furnishes many thousands of examples of a most joyous and illustrious completion of the

ministry received of the Lord Jesus. I might advert to examples of this felicitous completion of the ministry with which many of you are familiar in our own state. I refer to Dr. Ruter, and our own beloved brethren, Strickland, Lewis, O'Conner, Poe, Spear, Fowler, and Sullivan, who died in the full assurance of the hope of a glorious immortality.

You perceive, my brethren, the striking parallel, which obtains between the apostolic ministry and the Wesleyan Methodist ministry in four most vital and essential principles, to wit: the divinity of its source—the sublimity of its spirit—the importance of its testimony, and the felicity of its completion. And this parallel, so clear and indisputable, places the Wesleyan Methodist ministry in the true line of *apostolic succession*—not the preposterous, pompous, and absurd succession, predicated upon tracing the literal succession of Bishops from the days of the apostles to our day. A ministry assuming to be apostolic should have other and higher predicates of its apostolicity than merely such literal succession; for numerous links in the literal chain of succession were manifestly non-conductors of apostolicity. In this declaration, though by some it may be viewed as too bold and rash, I am amply sustained by the most unquestionable testimony of some of the most eminent ministers of the Anglican Church. The testimony of the distinguished Archbishop Whately, is clear and decisive against the validity of the assumed literal succession. He affirms: “There is not a minister in all Christendom, who is able to trace up with any certainty his own spiritual pedigree.”

Then there is the taint of informality, which upon the showing of the advocates of the literal succession would invalidate that succession. In speaking of this taint of informality, Archbishop Whately, says, “Who can undertake to pronounce that during that long period usually designated as the dark ages, no such taint was ever introduced? Irregularity could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historic proof. Amidst the numerous corruptions of doctrines, and of practice, and gross superstitions that crept in during those ages, we find re-

corded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect to discipline and form. We read of Bishops, consecrated when mere children, of men officiating who barely knew their letters, of prelates expelled, and others put in their place by violence; of illiterate and profligate laymen and habitual drunkards, admitted to holy orders; and in short of the prevalence of every kind of disorder, and reckless disregard of decency, which the apostles enjoin. It is inconceivable that any one even moderately acquainted with history, can feel a certainty, or an approach to a certainty, that amidst all this confusion and corruption, every requisite form was in every instance, strictly adhered to by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among whom they lived."

In answer to the fatal allegation that there is not sufficient historic evidence of a personal succession of valid episcopal ordinations, the learned Oxford Tractarian* and apologist for this Popish theory replies, "If nothing will satisfy men but actual demonstration, I yield at once." An ominous reply, this, to such an allegation. The Rev. Richard Marks in his discourse on "Danger and Duty," says: "We never can enter into the hallowed unity of spirit, into the experimental, heavenly bond of peace, as long as we cling to the delusive, intoxicating doctrine of *apostolic succession* and *exclusive divine right of episcopacy*."

We add one more testimony from one of the ablest writers of the English Church; he says, "The succession of persons is so uncertain, that whosoever shall make either the being of a Church, or the ministry, or the power of the sacraments, depend upon it, shall so offend Christ's little one's, and be guilty of such a scandal, as it were better for him that a millstone were hanged about his neck, and he cast into the sea."

There are numerous doctors, bishops, and even arch-bishops in

* Hon. and Rev. A. P. Percival, B. C. L. Chapter to the Queen.

the English Church, who frankly admit that the fact of a literal succession never was proved and never can be.

These testimonies, emanating from so high and honorable a source, show with the clearness of a sun-beam the utter fallacy of the doctrine of *apostolic succession*, and that those who predicate their apostolicity upon such succession, are sowing to the wind and shall reap the whirlwind,—that they are building their house upon the sand, and when the floods shall come, and the winds shall blow and beat upon that house, it shall fall and great shall be the fall of it.

But a ministry emanating from the same divine source with that of the apostles, imbued with the same sublime spirit, characterized by the same important testimony, and exhibiting the same exalted felicity of completion must be an apostolic ministry. And its apostolicity is not mildewed with age, and the corrupt channels of its transmission, nor is it diluted with foreign or extraneous admixtures, but it is fresh, vital, glowing, powerful.

The most rigid imitators of the apostles in all the essential features of their ministry, are their truest successors. Let none say that the model, placed before us in the ministry of the apostles is too exalted for those who are not endued with miraculous gifts, for the apostles were men of like passions with ourselves, and therefore may be placed before us as models, whose graces and qualifications are attainable by means of the very same divine succors, which sustained and nerved them, and which are never refused to those who seek them with sincere and apostolic intentions.

In so far, then, as we, my brethren, imitate the apostles, we are their successors. As the apostles appealed to the results of their labors as evidence of their apostleship, so we may appeal to the results of our labors as evidence of our apostolicity. Of several thousands in Texas we can confidently affirm—"Ye are our epistle, written in our hearts, known and read of all men; for as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but by the Spirit of the living

God; not in tables of stone, but in fleshly tables of the heart. For the seal of our apostleship are ye in Christ."

These several thousands know and testify that our entrance in among them has not been in vain. They know how we have exhorted and comforted, and charged every one of them as a father doth his children, that they should walk worthy of God, who hath called them unto his kingdom and glory. Many are the witnesses that we have caused gladness in the wilderness and solitary places, and have made the desert to rejoice and blossom as the rose—to blossom abundantly, even with joy and singing. To the numerous seals of our apostleship we say: "We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you, for we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as unto you also in preaching the gospel of Christ; not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased we shall be enlarged by you, according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand."

Let us ever be zealous to magnify our office, and remember that it is the most noble, benevolent and useful office in the world.

To be ministers of Jesus Christ, the King of kings, and Lord of lords, is a greater honor than to be the prime ministers of the greatest monarch of the earth. It is a noble exploit to rescue oppressed nations from degradation and ruin, but it is a far nobler exploit to save souls from death. It is a generous charity to clothe the naked and feed the hungry, but it is a far more generous charity, to make a multitude of wretched, perishing souls rich with the unsearchable treasures of Christ. It is a high pitch of patriotism to civilize and polish barbarous nations by introducing the arts and sciences, and a good form of government among them, but it is a far higher pitch of patriotism to refine depraved spirits and improve them into a fitness for the exalted

employments and enjoyments of heaven. It is a benevolent and important service to negotiate a peace between contending nations—to stop the current of human blood and heal the deadly wounds of war, but it is a far more benevolent and important service to negotiate a peace between God and man, and prevent the terrible consequences of the unnatural and unequal war that has long been waged between them.

Let us then thank the Great Shepherd and Bishop of souls, who hath called us, that he hath counted us faithful, putting us into the ministry. Let us remember that as ministers of Christ, and as members of the body of Christ, we are brethren. Let us then aim to merit the eloquent eulogy of inspiration—"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down to the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Herman, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more." Let us love one another with pure hearts fervently, and this love will inspire mutual confidence and union of hearts—it will inspire our intercessions for each other with life and ardour, when far apart in our respective fields of labor—it will teach us to bear one another's burdens, to sympathise with each other, to compromise differences and to forgive infirmities. It will make our friendship sweet, all our intercourse pleasant, and absence from each other a most painful self-denial.

Let us in the full survey of all our trials, privations, sufferings, exposures and labors, adopt the apostolic motto—But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

Let us give ourselves continually to prayer and to the ministry of the word, that we may do the work of evangelists, and make full proof of our ministry. Let us trust implicitly in the exceeding great and precious promise of the Lord of glory to his faithful ministers—"Lo, I am with you alway, even unto the

end of the world." This promise is far richer in its influence than the almond rod of Moses, which divided the mighty waters of the Red sea and opened fountains in the desert; or the mantle of Elijah, which stayed the course of Jordan. The rod and the mantle were but types of the good things, the rich consolations and powerful supports embodied in this promise. It smooths the mountains of difficulty to a plain, and constitutes the fulcrum on which we may rest the lever of the gospel of the grace of God, and move the world.

Let us resolve to be mighty in the Scriptures. And this implies vastly more than repeating merely verse on verse, or chapter on chapter---it implies an enlarged comprehension of the import and connection of all the different parts of holy writ, and a clear understanding of their intent and application. It also implies ability to press the great truths of revelation on the understanding and conscience of men with the convincing clearness of reason, and with an earnestness of application, overthrowing the prejudices of pride and worldly-mindedness---throwing open the doors of grace and demonstrating the truth that the word of God is quick and powerful, sharper than a two edged sword. Let the theme of our preaching, the basis of our arguments, the ornaments of our eloquence, be Jesus Christ,---Christ crucified, losing sight of ourselves in the naked splendor of the great and sublime truth we exhibit, imitating the high priest, who was concealed amidst the blaze of celestial radiance.

Finally, let us feed the flock of God, which is among us, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock, that when the Chief Shepherd shall appear, we may receive a crown of glory that fadeth not away.

PEN AND INK SKETCH, No. V.

THE REV. CHAUNCEY RICHARDSON, A. M.

OF THE TEXAS CONFERENCE.

The Rev. Chauncey Richardson is a native of the State of Vermont. His parents were members of the Methodist Episcopal Church previous to his birth, and continued its bright ornaments until transferred to the upper sanctuary. He was born October 10th, 1802. His early advantages were of a character to impart an ardent love of study, and lay the foundation for future acquisitions. At the age of nineteen he dedicated himself to the service of God, and attached himself to the M. E. Church; he was an active and useful member, a devoted Sabbath School teacher, and a prominent leader in social meetings. At this early period he engaged in the instruction of youth, which in after life became with him a profession. At the age of twenty-two he received license to preach, from the hand of Rev. Wilbur Fisk, Presiding Elder on the Vermont District, which, at that period, embraced about half the State. Two years subsequent to this, he entered, on probation, into the New England Annual Conference of the M. E. Church, and at the termination of the second year he was ordained Deacon. During the subsequent four years of his connection with that Conference, he filled some of its best stations, and acquired the reputation of a useful and popular minister. After receiving Elder's orders he published two sermons, which were quite popular, and favorably noticed by the press.

His ministerial labors, combined with the severity of a North-

ern climate, induced great physical debility, and alarming indications of confirmed decline. In this state of health he located, and repaired to the Wesleyan University, where he spent some time in literary and scientific pursuits, in the regular classes of the University. While at that place he received a pressing invitation to take charge of a literary institution in Tuscumbia, Alabama, over which he presided, with great popularity and success, for six years. His students and graduates are found in several of the Southern States. Many of them are the wives of our ministers, and one the wife of a Bishop. While in Alabama, Mr. R. was a devoted friend, and for years a trustee of La Grange College; and, being a member of the Tennessee Conference, he was appointed President of the Conference Literary Society, and preached its first annual sermon, which, by request, was published. In the Spring of 1839 he was elected, by the board of trustees, President of Rutgersville College, Texas, an institution contemplated by the lamented Dr. Ruter, having only a prospective existence, being without charter, buildings, or apparatus. There are but few who can appreciate the difficulties connected with a collegiate enterprise in a new country, and that in a state of war with another country; but Mr. R. entered upon this work with a zeal and perseverance worthy of himself and the noble cause he has espoused, and has laid the Church and the State under a debt of gratitude. He has been an active member of the Texas Conference, from its organization in 1840, and its Secretary for several years. He occupied the office of Chaplain to the Texan Congress during the existence of the Republic, and by special motion was called upon to make the opening prayer on the day of organization of the Convention which acceded to the proposition of annexation to the Federal Union, and adopted the State Constitution. He has been for some years President of the Texas Bible Society, and of the Texas Literary Institute, since its first formation. He is now the unanimous choice of the Texas and East Texas Conferences, to fill the editorial chair of the Texas Wesleyan Banner, which speaks for itself that confidence in his peculiar fitness as an editor was not misplaced.

In person Mr. Richardson is of middle stature; he is dignified

in manner, possesses a countenance indicative of severe thought, showing the rigid discipline to which the mind has been subjected, and an eye which, especially in animated discourse, is effulgent with intellect. In the pulpit his deportment is peculiarly solemn, being expressive of that sacred awe which the divine presence and the high functions of the ministerial office should inspire, while his calm and self-collected manner shows that he has perfect confidence in his own powers, and his acquaintance with the subject under discussion. A clear voice, distinct enunciation, appropriate gestures, a style classically chaste, combined with a happy manner of handling a subject peculiar to himself, render him an interesting speaker in any department, and seldom fail to arrest the attention even of the most careless hearer. His modulation of voice is remarkably pleasing to the ear, and while he rises at pleasure from the lowest to the highest tone, he never stuns by "screaming." His gestures are grave and expressive, free from all violence and distortion; in short, such as become the sacred desk, and are necessary to give force to the truths there delivered. His mode of sermonizing is of the analytical order—without circumlocution he comes directly to the subject suggested by the text, reduces it to the simplest elements, and proceeds in consecutive order to deduce his principles, which he amplifies, illustrates and supports with great logical force, and with such system that each preceding proposition naturally introduces that which follows, and as conducting the mind by easy gradation from one step in the argument to another, until the whole is presented in one comprehensive and convincing view. Hence the effect of his sermons upon the mind and heart—though not so overpowering as those addressed directly to the passions, and the effects of which are so often as the early dew and morning cloud—is of an enduring character. A very prominent trait in all his sermons, is the strong array of Scripture proof which he adduces to support his positions; very properly acting upon the principle that reason must yield to revelation, he refers to the law and to the testimony as the only correct standard of religious truth. Arranging his quotations in a masterly manner, he brings them, in military phrase, in solid column to the

contest with error, and adamant indeed must be the prejudice which does not give way before their force. Another remarkable feature in his sermons, and which, doubtless, adds much to his popularity as a preacher, is the adaptation of his language to every capacity. Whether dealing in the most abstruse criticism, the sublimest metaphors, or the most logical argumentation, he may be easily understood by the most illiterate of his auditors. It is not, therefore, in the estimation of the learned only, that he occupies the foremost rank of popular preachers, but equally so with the unlearned, all classes flocking with avidity to hear his discourses, which are not only delightful but profitable to the hearer. May he long live a blessing to the Church and the world !

LITERARY NOTICES.

(1.) *The Southern Lady's Companion*, edited by Dr. HENKLE and Rev. J. B. McFERRIN, at Nashville, we are glad to see is gaining ground. The publishers say that they are in daily receipt of new subscribers, and the work is making its way into more distant Conferences. We invoke for the only periodical for ladies published by the Southern Methodist Church, a liberal patronage. The price is one dollar a year, in advance; and, intending ourself to become a contributor as soon as possible, this may be the only chance of saying with perfect decency that the contributions to this periodical make it richly worth one dollar.

While on this head we notice with pleasure the sister to the above Magazine, the Ladies' Repository, edited for the Northern Methodist Church, by Rev. Dr. TEFT. It is one of our very cleverest exchanges. The June number has a picture of the four Northern Methodist Bishops, all in one group, the likenesses being good, that of Bishop Waugh being excepted. No one would know, we presume, for whom it was intended. We thank the artist for an extra copy of this picture, if only for the pleasure of having so accurate a likeness of our cherished friend Bishop Janes.

We shall clear ourselves of debt in this line by saying that Godey's Lady's Book for October is really superb. He is one of the publishers who do more than they promise. We speak of the mechanical and artistical embellishments, mainly, as we have little time to examine the literary character of the articles. So far as we have looked into them they are good.

(2.) *Littell's Living Age* is strongly commended to those of our readers who do not feel disposed or able to subscribe to the Quarterly Reviews and Monthly Literary Magazines. It is published weekly, at 12½ cents a number, \$6 a year, subscriptions taken for any length of time. It collects the most important and interesting articles from all the Reviews and Magazines. John Quincy Adams pronounced it the most useful periodical in Europe or America. It makes four large volumes in the year. Publishers, E. Littell & Co., corner of Tremont and Broomfield streets, Boston.

(3.) We suppose that no family has claim to be considered a *Christian family* where domestic worship is not maintained,—where the several members are not daily called together to hear God's Word, and to perform an act of devotion. The religious condition of a Church may be determined, perhaps, more surely by this

than by any other indication. That congregation must be in a low state where a majority of the families neglect this duty. *There is no excuse* for its neglect. There is scarcely a family in which some member of the family cannot read. That individual can at least read a chapter from the Bible and a prayer. This would be vastly better than a neglect which always brings JEHOVAH's curse upon a family. There are three good books of Family Prayers with which we are acquainted: *Thornton's*, accompanied by a striking commentary on the Sermon on the Mount,—an excellent book, written by a distinguished English Layman, and used in his own family:—*Berrian's* and *Jenks' Devotions*, decidedly the best book we have ever seen in this department of Literature. The prayers of Jenks are like *prayed* and not *written* prayers. These three books are all published by Stanford & Swords, New York.

(4) Stanford & Swords, N. Y., also publish *A Sermon, preached on the occasion of the death of the Rev. Hugh Smith, D. D., Rector of St. Peter's Church, New York*, by the Rev. Dr. ANTHON. It will be recollected that Dr. Smith stood side by side with Dr. Anthon in the difficulties connected with the ordination of the Rev. Arthur Carey.

(5) Most religious novels are ridiculous nondescripts. They have neither the dignity of a sermon nor the attraction of a well told tale. They are generally written by persons desirous of authorship without the capabilities of producing any thing original. We believe that Rev Chas. B. Taylor, the author of "*Records of a Good Man's Life*," "*Lady May*," and "*Mark Wilton*," works published by Stanford & Swords, is an exception to this remark.

(6) It has been some time since we learned that to judge a man by his dress is a very false method of judging, or else we should have been driven from the perusal of the Rev. Orseneth Fisher's "*Baptismal Catechism, or a Scriptural view of the nature, mode, and subjects of Christian Baptism*." It is a rude looking pamphlet, coming from Texas, but the perusal of a few of its pages made us wish we had a dozen copies to circulate among our flock. The whole matter is well created, in familiar style, and full of scriptural argument and illustration. We hope this tract may have an extensive circulation.

(7.) *Religion Teaching by Example; or Scenes from Sacred History*. By R. W. DICKINSON, D. D. Second edition. New York, R. Carter & Brothers. A skilful, eloquent, practical volume. It is manifestly the production of a mature, logical, pious mind. This is one of that class of books we should be pleased to see introduced into our Christian families as part of the established library. It is not a book of ephemeral interest by any means.

SERMON VI.

THE COMMAND AND THE REASON.

BY THE REV. JAMES A. CLEMENT,

OF THE ALABAMA CONFERENCE.

“And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—*Acts xvii*: 30, 31.

The circumstances under which the words of our text were uttered are rather imposing in their character, when we consider that the purposes of the wicked were thwarted, and God overruled them to the good of the souls of men. Paul, with others of like grace, being persecuted from city to city, and from country to country, arrived at Thessalonica, where he proclaims Jesus as the Christ; and while “some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few,” the envious Jews “gathered a company, (of the baser sort of lewd fellows, of course,) and set all the city on an uproar,” which, when the brethren saw, sent the Apostles by night unto Berea, where also they preached Jesus and the resurrection. The Bereans being more noble than the Thessalonians, “received the word with all readiness of mind, and searched the Scriptures daily whether these things were so.” And the consequence was, many believed. Thither also the

Thessalonians came with their persecutions, not content with exterminating them from their own coasts. This caused the Apostles to be sent to Athens, a celebrated city of Greece. While waiting here, the Apostle Paul beholding its great idolatry; his spirit began to stir within him. Accordingly, he proceeds to dispute in the synagogue with the Jews, and others in the market places, which brought him to encounter some of the Epicurean and Stoic philosophers on the subject of Jesus and the resurrection. And to give the controversy the greater notoriety, they brought the Apostle to the court of the Areopagites, where he perceived an altar erected, bearing this inscription, "TO THE UNKNOWN GOD," which he makes the foundation of one of the most intellectual, heart-reaching and practical sermons, ever delivered; resulting, as all such sermons do, in the mocking and cold indifference of some, and in the conversion of others.

In our text we have the leading features of the discourse which produced such marvellous results, and which may be thus briefly stated: Man's duty; the motive or argument which should prompt him to its performance; and the foundation of that argument. These points we will now proceed to elucidate; and, oh! may the Spirit that indited them upon the Apostle's mind, aid us in so presenting them that they may prove beneficial to the souls of many of Adam's apostate race. We have, then,

I. A duty enjoined, which is *repentance*. That it is of the highest importance for us to have right conceptions of our obligations to the Deity, none we presume will have the audacity to deny. For if we err in this, which is the greater, how can we expect to succeed either toward ourselves or our neighbor, which is the less. And that it is of great utility also, not only that our general course of conduct be such as will be approved by the Governor of the Universe; but it is of infinite importance that we *commence* that course of conduct aright. For if we neglect the first step, or take it wrong, how can we ever hope to do as we should the remainder of the way? This leads us to remark, that as there are various steps to be taken in the road to heaven, and as there must be and is a starting point, it must be obvious to all that its right conception and practice is of the greatest magnitude,

especially when we reflect that its bearing is not only confined to the narrow span of human existence, but is also fraught with endless and enduring consequences. How necessary for us, then, is it, to approach with fear and trembling, with fervent prayer, and humble searching of the Scriptures, the investigation of the subject now under consideration. Oh! Lord, enlighten our minds, and rightly influence our hearts, while we seek to know "what is the truth."

That the duty now under consideration comprises several valuable and highly necessary particulars, all divines, we believe, have agreed.

1. Hence we are to analyze the subject as best we may, and thereby arrive at its *true nature*. In order to this we invite attention—

(1.) To the fact that the duty enjoined implies *a feeling knowledge of our condition and relation to God*, usually termed by divines "conviction of sin." We have chosen, however, to express ourselves as above, for reasons which will appear obvious, we presume; to all, as we further discuss the subject. For that all men are well convinced that they are sinners, is acknowledged by all. You may go to the most abandoned and profligate individual you can find, and interrogate him in reference to his relation and condition before God, and he will make the tacit acknowledgment that he is a sinner. He knows it, but does not feel it so sensibly as he should, because he is in a state of moral insensibility; he has never been awakened from his spiritual slumbers, from that "supineness, indolence and stupidity, wherein every man comes into the world, and continues till the voice of God awakes him." Till then, he has not only been insensible of his true condition, but his heart has been past feeling, until that *ελεγχος Πνευματος*, that divine consciousness, that witness of God hath aroused him, and caused him not only to see, but to feel his ruined and wretched condition, and which induces him to cry out, in the language of the jailor, "What shall I do to be saved?"

Thus influenced by the Holy Ghost, whose prerogative and special office it is to convince the world of sin, of righteousness,

and of judgment; to open his spiritual senses upon the holiness, righteousness, and goodness of the law of God, to behold its infinitely spiritual requirements—and when he beholds that not only his outward conduct, but that “every imagination of the thoughts of his heart was only evil continually,” the thought rushes with electric speed to his heart, “O, wretched man that I am, who shall deliver me from the body of this death !” Thus is he beginning to learn that most difficult of all lessons, “know thyself.” He begins to know the plague of his heart, as spoken of by Solomon, and the wounded conscience spoken of by Peter, which makes him thoroughly sensible both of his sin and danger, and the great necessity of a change. 1 Kings viii : 38; Acts ii : 37.

(2.) Nearly allied to this, and in some sense consequent upon it, is a godly sorrow for sin. Now there can be no true or genuine repentance without this godly sorrow; for it is this says the Apostle that “worketh repentance unto salvation not to be repented of.” 2 Cor. vii : 10. The sorrow of which mention is here made is of divine origin, as is evinced from the fact that it is denominated a godly sorrow, or a sorrow which is the operation of the Spirit of the Most High. For it is evident to every reflecting mind that such a sorrow cannot be the natural product of the human heart; for this is altogether unholy, and hence nothing springs from it but what is congenial with its nature, such as evil thoughts, murders, thefts, and whatsoever loveth and maketh a lie. Therefore, we are to seek its origin elsewhere than in the heart of man, and we cannot go to any other source than to the Lord of glory. Hence the prophet declares the Lord “will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.” Zecl. xii : 10. Exactly in keeping with this is the declaration of Peter before the Jewish council, in which he boldly asserts that the same Jesus whom they had slain and hanged on a tree, God had “exalted with his right hand to be a Prince and a Saviour, for to give

repentance to Israel," (Acts v : 31,) which was in fulfillment of a prophecy delivered centuries before it transpired. Vide Psalms lxviii : 18.

With this view of the subject then before us, we may very readily discover the propriety of the Psalmist's declaration in the following language : "The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise." Psa. li : 17. Therefore the prophet may well declare, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever," Isaiah lvii : 15, 16. Hence it was that the humble, despised, but broken hearted publican, went down to his house justified rather than the proud and self-righteous Pharisee. We must not here forget to remark, that this sorrow is for sin, and for sin having a direct reference to the High and Holy One of Israel. For the language of the penitent soul is, "Against THEE only have I sinned, and done this evil in thy sight." So the prodigal son exclaimeth, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Thus being operated upon by the Spirit of God, in a feeling knowledge of his condition and relation to God, and having this godly sorrow wrought in him for sin, it worketh in him,

(1.) A proper reflection in reference to his past history. For he appears to have been all the time in a state of inconsiderateness, as the prophet charges upon the people of Israel. Isaiah i : 2. And this state of mind appears never to have been removed until the Spirit of God produces this godly sorrow in the soul ; and then will he follow the example of David, ("I thought upon my ways," and of the prodigal son, who, when he had come to himself, began to reflect upon his condition, and of the fullness of his father's house. So with the individual when operated upon as above stated, he begins to think how miserable he is—how often he has violated the known laws of his heavenly Father—how flagrantly he trampled his mercies under his unhallowed feet—

how unceremoniously he turned a deaf ear to the calls of mercy and salvation, with what a haughty air, he many times repelled from his mind those thoughts in reference to the excruciating sufferings of the Son of God. He *reflects* we say upon these, and more. All the sins of his youth; those committed in the sable shades of night; yea, even every unhallowed thought, yes, more than his mind can bear, rush upon him; together with the countless mercies of God in Christ Jesus engage his mind, until he exclaims from the fullness of a reflecting heart;

“Break, break my heart, O burst mine eyes,
And let my sorrows bleed.”

(2.) Such a procedure in the heart of the sinner produces a *reforming resolution*, such as was determined upon by the prodigal son, while starving in a foreign land, and reflecting upon the abundance of his father's house: “*I will arise* and go to my father.” For why should I perish here with hunger, while my father has plenty and to spare. So the pious Psalmist would say while reflecting upon his departures from the Lord; “I thought upon my ways, and turned my feet unto thy testimonies.” Hence the divine injunction, “Cease to do evil, and learn to do well.” This is what we understand to mean “fruits meet for repentance.” Indeed, we consider *that* man's repentance very superficial which does not produce a reformation in his conduct, or a ceasing to do evil, and a learning to do well. It is here many falter by the way, and hence miss the blessing at which they aimed; and then turn and trample under their feet that which had been given them. Reader! know ye not that it is essentially necessary for thee to make a firm and decided resolution in order for thee to gain that which thou seekest! Even like that of good old Joshua, “As for me and my house we will serve the Lord.” Mark you then, what will avail all your sorrow, if you do not break off every sin, both great and small, and by a steady and unwavering resolution turn to God with full purpose of heart, and determine and actually enter upon a new course of life? Now remember when thou doest this, thou art not far from the kingdom?

But this godly sorrow worketh also,

(3.) Confessions of sin, and prayers for forgiveness. Hence, saith the Psalmist, "When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin." Psalms xxxii: 1—5. And Solomon in his dedicatory prayer of the temple joins prayer with confession of sin. 1 Kings viii: 33. And Daniel when considering the time of Jerusalem's captivity, "prayed unto the Lord," and made his confessions of sin unto him. Daniel ix: 3, 4. Peter also directed Simon Magus, not only to repent of his wickedness but also to "pray God, if perhaps the thought of his heart might be forgiven him." So then, it appears, a man must pray for pardon even while a sinner, as well as to confess his transgressions. These two, then, which God hath joined together let no man put asunder. This was the only method which the Psalmist could take by which to have the hand of God which was heavy upon him removed. The soul that feels the burden of its load must not keep silent, but must acknowledge his sins and hide them not; and must pray God for forgiveness, that "the times of refreshing may come from the presence of the Lord." "To hide or deny our sin is to dishonor God; as if he did not see, or would not punish it; but to confess our sins is to honor his holy law, which we have broken; to honor his Omniscience, which beheld all our crimes; to honor his justice, which might take vengeance upon them: and to honor his patience which has forbore to strike the fatal blow." This being the true sentiment of his heart, he exclaims, first in the language of Job, "Behold I am vile; I abhor myself, and repent in dust and ashes," and then with the publican, "God be merciful to me a sinner." A course of conduct of this kind pursued with undeviating ardor and perseverance will not fail to bring the enquirer to the anticipated and appointed goal.

Evangelical repentance, then, "is a godly sorrow wrought in

the heart of a sinful person by the word and Spirit of God, whereby, from a sense of his sin, as offensive to God, and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God, as his Saviour and Lord."

Having seen its nature, as we humbly conceive, in the light of God's Holy Word, we proceed to notice,

2. Its imperative character : He commandeth to repent. We hold it to be sound doctrine, that we are not authorized to require from the Lord a reason of his conduct. But when he commands, it is our duty as the creatures of his hands, knowing his goodness and hence, would not require an impossibility of us, or any thing but for our benefit, humbly to submit, willingly and gratefully to perform whatever is his will. Now although we may not be able to see a correspondence between the duty here required and the end to be obtained, yet the High and Holy Governor knoweth all his ways, even the end from the beginning ; and will doubtless, in due time, make every mystery plain relative to our future felicity. It is, then, sufficient for us to know that he hath said with his heavenly authority, "Repent, and turn yourselves from all your transgressions : so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed." And to demonstrate still further its imperative nature you have only to consider that it was preached by our Lord himself at the commencement of his public ministry, and at the commencement of the gospel dispensation. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand : repent ye and believe the gospel."

In like manner did the harbinger of our Saviour declare, "Repent ye." So did also the apostles of our Lord, "preach that men should repent." Mark vi : 12. Now why all this ado about repentance ? It is answered only in the language of our text, God commandeth, it is to be done, and his law must be executed.

3. We notice its universal obligation. And to show this, the

apostle appears to have anticipated the objection of some, that as they were not personated, they were not included, and hence uses a double expression, thereby meeting the objector and leaving him without an excuse, and at the same time giving his discourse a beauty and force, of which it would otherwise have been deprived. God commandeth all men every where to repent. This, therefore, embraces the whole race of man; every class, degree, and clime. "All men," of every age, from the youth just crossed the line of accountability to the sage of four score years, or more. "All men," whether accounted moral or immoral; whether they have ever been open violators of God's law or not. They may never have run in the gainsayings of Core. In a word, they may say with the young ruler, as introduced to us by our Saviour, when directed to keep the commandments, in order that he might inherit eternal life, "All these have I kept from my youth up." Yet they will still lack one thing. They are, nevertheless, actually guilty sinners before God, and if his favor is not sought with "repentant tears" in the appointed time, eternal woe will be their portion. They may be in authority, in a worldly point of view, yet the command to repent is equally binding upon the king with his royal diadem, and to a Dives in his purple and fine linen, with all his sumptuous fare, as well as upon the poor man in his cottage, the negro in his hovel, or the Indian in his wigwam.

This is a command, too, not confined merely to "all men" in a certain portion of the world, but adds the apostle, emphatically, "every where," a phrase defining their relative position. Which we are led legitimately to conclude signifies all portions of our guilty earth. America, Europe, Asia, Africa, and Oceanica. None are excepted, no not one, that knoweth good from evil, right from wrong. For God is no respecter of persons.

4. It remains for us to remark, in the last place upon this subject, its present necessity. Hence, saith the apostle, he commandeth all men, every where, *now* to repent. This was, and still is a very timely warning. For men are so prone to procrastinate their return to God, under the pretext of "there's time enough yet." But the apostle did not so consider it, and hence

he saith now is the time to repent. The apostle, doubtless, had reference in the use of the term "*now*" to the gospel dispensation. If so, it is fraught with an eternity of meaning. For look, if you please, at the grace of God which hath brought salvation to all men, and see if you do not discover at every step the will of God that we should repent? Consider yourself; how wonderfully and fearfully are you made: every part of your system so organized for the special purpose of your own happiness and the glory of God. See what life, and strength, and health, you possess and enjoy: why then is the precarious tenure of your feeble existence still sustained by the hand that formed it? Can you tell? Is it for evil or for good?

But, again, *now* is the time, from the fact that you have every facility you could desire, or ask. Heaven has discovered to you its propitiousness, and declares in solemn and enchanting accents of mercy, "He willeth not the death of any, but will have all men to be saved, and come to the knowledge of the truth." And in vindication of this he invites you to taste and see that the Lord is gracious. He challenges you to behold his love in Christ Jesus; his acts in life: in Gethsemane's dark hour: upon the cross, in the hands of a lawless banditti, clamoring for his blood; forsaken by his disciples, and more than this, by his own heavenly Father. For hark! do you hear that voice of anguish and distress, "My God, my God, why hast thou forsaken me?" as a darkness and trembling begins to pervade the universe, and to veil the king of day from our sight. And do you hear a voice penetrating that darkness, as the mountain quakes, as the marble rends, and as the veil of the temple asunder parts, crying, "It is finished?" And what meaneth this? The last agony of soul has been felt: the last mortal pang is past: the desire of his enemies has been granted: these things are finished, they have forever ceased. But greater things than these have been finished; prophecy is fulfilled,—the law is honored—justice is satisfied, so that, "Mercy and truth have met together: righteousness and peace have kissed each other." The purposes and wishes of malicious men have been thwarted; for by their producing death, life and salvation have appeared to man. For the Lord of glory

dies that we may live through him. Yes, salvation is come; a way into the holiest has been opened up, even a new and a living way. And by this have been granted sufficient means whereby we might arrive at a perfect salvation. Hence a living ministry hath been authorized by the great Head of the Church, and by this means every nation and tongue under heaven are fast receiving the sublime truths of the gospel as they are heralded forth by these heavenly accredited ministers.

The Bible too, God's precious book is sent forth as upon the wing of the wind to all the nations of the earth that they may learn their duty, their whole duty to God, themselves, and their neighbors. These, all these considerations are included in the word "*now*," as used here by the apostle to induce men to the performance of this, their first duty to God. Oh! Lord then send thy Spirit to our hearts, and incline us to thy ways; and make us feel that now is the accepted time, and that now is the day of salvation—the day of our glorious visitation, in which these means are afforded us to ensure thy favor here, thy comfort and support in death, and thine approbation in the great day of eternity. Amen.

But there is a motive afforded us in the text why men should repent even now, which we would

II. Consider as the argument by which the duty is enforced. It is that of a judgment day, a day of retribution.

This is that which makes man dread the future, and fear to die. The mere thought of a man's body returning to its mother earth, or life's becoming extinct seldom causes men to shrink and turn pale at the approach of such physical disorganization. No, death however appalling it may appear in this light is not considered as "a monster of such frightful mein, as to be hated," but there is, as every one feels, a sting to it, which points him to a fearful reckoning, beyond the dreary shades of the tomb—even that day when the secrets of all hearts shall be made known, and every action, word, and thought, receive its just recompense. Yes, a judgment day, sneered at by the semi, as well as the downright infidel—the scoff of the fool, and the mock jest of the giddy

and the gay—but the dread of the dying impenitent. But amidst their sneers, and scoffs and jests, we may verily mark,

1. *Its certainty.* God's economy in the moral government of his creatures is not frustrated, or retarded by such conduct of the wicked and profane. No, but "as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise, also, it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all: even thus shall it be when the Son of man is revealed." For verily the appointed day of the revelation of the Son of man will as assuredly come upon us, as the day of the world's inundation in the days of Noah, and the day in which Sodom amidst all her thoughtlessness, meriment and wickedness, experienced the effusions of fire and brimstone from heaven. It is an appointed day, and as the sun shall measure off his time, this appointed day approaches us with all its solemn realities. For it is an appointment of the Most High, and he has never been known to be otherwise than punctual. And notwithstanding he may delay his coming, and infidels and scoffers thence may take boldness to ask, "where is the promise of his coming?" yet his appointments are always sure to come to pass. For this is the day of destruction and the day of wrath for which the wicked is reserved and brought forth. Job xxi: 30. This is "the day" spoken off by Paul "when God shall judge the secrets of men by Jesus Christ;" and "that day," of which "no man knoweth—no not even the Son, nor angels which are in heaven, but the Father only. From the particular manner, then, in which the Bible proclaims it, although we cannot tell its time, we learn its certainty. For its time belongs yet to the secret counsels of the Almighty, yet he has in mercy forewarned us of its sudden and sure approach, and requires of us in view of it to repent of all our sins.

2. *Its subjects.* In that remarkable description given in the

25th chapter of Matthew, of the judgment day, by our Saviour, he most assuredly announces the subjects in such unequivocal terms that we think no unprejudiced mind can for one moment doubt. Yet there are those who pretend to deny its relation to this solemn event. But that our Lord intended it to refer to the scene to which we have assigned it, is evident we think from the following thoughts: 1. Christ is here represented in an attitude which he never was discovered to possess during the days of his incarnation, no, nor since that period when he ascended to heaven encircled with a cloud, bright and shining. He is here represented as "come in his glory, and all the holy angels with him"—and as sitting upon the throne of his glory. Which is the attitude only of a judge. 2. Before him, as seated upon this glorious throne, "all nations"—no exception whatever is made—"are gathered."—Whom 3. He proceeds to "separate one from another, as a shepherd divideth the sheep from the goats." Whom, 4th. He rewards according to their merit. "Come ye blessed, and depart ye cursed." Which righteous retribution is to be final. The wicked are to enter into everlasting punishment—the righteous into life eternal.

St. John also, in that inimitable description of this last solemn scene which he received and penned in a state of exile, places it in such a light that leaves no room for doubt. "I saw," says he, "the dead, small and great, stand before God—and the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them, and they were judged, every man, according to their works." Rev. xx: 12, 13. Here then are the subjects of the general judgment—all nations—both small and great, young and old—the dead of all ages, countries, and kindred. What a vast assembly of human, but immortal beings! More than man can number. John in his vision of the saints' everlasting rest, saw an innumerable company which no man could number. And are we not lost in amazement when we reflect that this innumerable company is but a small portion of the human family compared to the vast multitudes which will be cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth? So then, "We shall ALL stand before

the judgment seat of Christ," "and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. · EVEN so," saith the "Amen" who is the Almighty.

3. The principle of procedure next claims our attention. It will be "in righteousness," saith the apostle. That is, according to the strictest rules of equity and truth, which is clearly evinced, if we consider,

(1.) That "the Gentiles, which have not the [revealed] law, do by nature the things contained [enjoined by] in the [revealed] law, these, having not the [revealed or written] law, are a law unto themselves: which show the work of the [revealed] law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." For it appears that notwithstanding much of the original law given to man has been obliterated and obscured, yet a sufficiency is preserved in the hearts of heathens, either by tradition or reason, or both, still to maintain them as accountable beings, and to be the basis of a judicial procedure. For it is written, "as many as have sinned without law, shall also perish without law." How far, then, their ignorance will shield them from that great responsibility in which all men are held by God is a question with which we may not much meddle ourselves, seeing that God requires of all men according to what they have, and according to the opportunities afforded them. Hence we conclude that "ignorance may procure an alleviation of punishment, but unless absolutely invincible will not entitle any man to exemption from it." For if a man does not improve the time, talents, and opportunities, afforded him by heaven, he will be dealt with as a slothful and wicked servant. Vide Matt. xxv: 14—30.

(2.) The Jews that lived anterior to the christian dispensation will be judged by the revealed law and the prophets—for these have been committed unto them not merely to be laid up in the ark of the covenant, but, also, by which they might circumscribe all their actions, and be as a "knowledge of their duty." For "as many as have sinned in the law, shall be judged by the law."

(3.) Christians, and all persons within the "joyful sound," are to be judged by the Old and New Testament Scriptures, according to the sayings of the apostle James, chapter ii: 12. And hence there will be greater requirements made from such, on account of their superlative privileges. There is here, then, no excuse for non-performance of duty; for here it may be learned in every ramification, even from the greatest to the least. And we are justified in the remark when we say, that the sinner under the gospel dispensation has no other excuse for his crimes than that given by our Saviour; which was that "men loved darkness rather than light, because their deeds were evil."

But again, this judgment will be with the exactest scrutiny and minuteness. Hence all the actions of all mankind, with every secret thing shall be brought into judgment whether it be good or bad. But not only shall all actions be brought into judgment, but also every word and thought. Hence Paul saith the Lord at his coming, "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." And our Saviour saith, for "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

It is upon the principle of righteousness that the sinner as well as the christian hath meted out to him his just deserts, and as much one as the other, in accordance with the Scriptures; "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii: 40—43.

And does not this appear to coincide with the principles of equity entertained by every human being? For would there be justice in the Almighty were he to judge the heathen, either by the law, the prophets, or the gospel, neither of which he knew? And would it be right for the Jew to be judged by the gospel? And would not the conscience only, be a very vague rule by

which to try those living within gospel immunities? Let every one make the decision.

(4.) If we consider the judge that will sit in majesty enthroned, upon the souls of men in that day, we cannot otherwise conclude than that he will do right. Paul in the text declares that God "will judge the world in righteousness by that man whom he hath ordained." And "that man," we are informed is Jesus Christ, unto whom the Father "hath given authority to execute judgment—because he is the Son of man," and whose "judgment is just: because," as he saith, "I seek not mine own will, but the will of the Father which hath sent me." Here we may remark that it appears the Father hath given this authority of judgment to the Son as a reward to "his humiliation and suffering, and to qualify him to accomplish all the ends of his office," for he avers it is "because he is the Son of man." Which phrase always refers to his incarnation, that is his humiliation.

We also observe the great disinterestedness of our Lord's judgment—when he says that he sought not his own will but the will of the Father who sent him. The fact that Christ is to be our judge is a most consoling reflection to the christian, however terrifying it may be to the finally impenitent. For as he hath been tempted in all points as we, and as he hath carried our sorrows and borne our griefs, he knows by his own experience, therefore, how to account for our own imperfections and derelictions of duty. And as he is possessed of all the attributes of the Deity, he knoweth full well how to dispose of the multifarious actions of men by the motives by which they have been prompted. He cannot, therefore, err in judgment. Hence the apostles are justifiable in declaring in the most explicit terms that Jesus Christ is the Judge of quick and dead, and in order to this we must all stand before his judgment seat. Acts x: 42. Rom. xiv: 10.

III. We may now proceed to notice the premise or ground upon which this argument is based: which is the resurrection of Christ. And in proof of this long cherished doctrine, which hath become so familiar, but which is of such essential utility for

our faith and hope, both for time and eternity, we would offer the following evidences.

1. Prophetic testimony. David, who lived many centuries prior to the event of which we are now speaking, looked down the long vista of ages, and beheld not only the Son of God expiring on the cross in the agonies of an ignominious death, but also leading captivity captive, and thereby shewing him "the path of life." Hence, he exclaims, "I have set the Lord always before me: because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." Psalm xvi: 8—10. Here was the reason of the Psalmist setting the Lord always before him, and of the gladness of his heart, and the hope of a resurrection, was because he saw the Holy One, which was Jesus Christ, "breaking death's envious chains, and in full glory rising." Compare Acts ii: 25—32; xiii: 31—36.

Job, also, amidst his afflictions and persecutions could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job xix: 25—27. How much like the language of the apostle, while showing the superiority of Christ's priesthood to that of Aaron, saith, "But this man," Christ Jesus, "because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," &c. Heb. vii: 24—28. And again, "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." For "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Jesus Christ then, according to prophecy, is risen from the dead.

2. Angelic testimony. "And it came to pass, as they"—the women who came on the third morning to embalm the body of

Jesus—"were much perplexed thereabout, behold, two men—angels—stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, why seek ye the living, or him that liveth among the dead? He is not here"—in the tomb—"but is risen." Therefore, "go quickly and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee: there shall ye see him: lo! I have told you." Vide Luke xxiv: 4—7; Matt. xxviii: 5—7; John xx: 12.

Now, these angels were either good or evil. If the former, then they would not have told the women other than the truth. If the latter, they would not have endeavored to allay the fears and anxieties of these women about his body, and would not have given them commission so speedily to inform the disciples. Therefore, we conclude from their actions in this matter, that they were good angels, and knew whereof they affirmed—and which appears to have been the opinion the women entertained of them—for "they departed quickly from the sepulchre, with fear and great joy: and did run to bring his disciples word." Matt. xxviii: 8.

3. Human testimony. Of this we have a variety, from women, men, disciples, brethren and apostles. The first appearance our Saviour made to any person was to Mary of Magdala, out of whom he had cast seven devils, "and she went and told them that had been with him, as they mourned and wept." Compare Mark xvi: 9, 10; John xx: 11—18. He appeared next to "the women" who went early to the sepulchre, who "as they went to tell his disciples, behold, Jesus met them, saying, all hail. And they came, and held him by the feet, and worshipped him." As two disciples were traveling from Jerusalem to Emmaus, "they talked together of all these things which had happened." During their communions on "these things" Jesus came and went with them, but kept himself unknown to them, but "expounded unto them in all the scriptures the things concerning himself," whom they knew not until as they sat at meat, he blessed the bread and brake and gave to them, then "their eyes were opened, and they knew him." And so great was the

conviction in their minds that he was risen, and that he was Jesus, that they returned the same hour of the night to Jerusalem, to inform the eleven of what they had seen and heard. And "after that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles, and last of all he was seen of me (Paul) also, as of one born out of due time." Luke xxiv: 1 Cor. xv.

Here then are a host of witnesses, all of whom allege that they saw Jesus alive after he had been dead three days. Now, it is not probable, nor possible, that all these persons could have been deceived in his appearance; for he made as many as eleven different appearances, at different hours and places, to the above named persons. And so loth were they to believe his resurrection, that he reproached them for their unbelief. They all unanimously depose that he is risen. They testify to the FACTS of their having seen, touched, conversed, and sat at meat with him; and they declare these things only three days after the crucifixion, in the synagogues, and in the praetorium, at Jerusalem, the very place where they transpired. Now, they could have had no sinister motive in declaring these things, had they not believed them themselves. If it was to acquire fame, riches or glory, that actuated them, can the infidel show that they ever gained their reward? Moreover, they lived as no imposter did, and appealed at all times to the fruit of their labors and lives to show the truth of their declarations.

And while we are noticing human testimony, it will not be amiss to produce the evidence of

4. The enemies of the gospel. "Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught, and this saying is commonly reported among the Jews until this day." Matt. 23: 11—15. This is the best that the great San-

hedrim could do. Falsehood, deceit and bribery, mark their career; and so manifest are these things that they are the subject of common conversation among the Jews. But is it probable, or possible, that a few, timid disciples would attempt in a moonlight night to steal the body of Jesus from a tomb guarded by a body of Roman soldiers, all of whom were the avowed enemies of Christ? And is it probable that all this guard would be asleep, while in the open air? and especially when they knew that it was death by the law for a sentinel to sleep at his post? And could they know whether the disciples stole him away, or whether he raised himself, if they were asleep? A sleeping witness! An undeniable one, indeed, in momentous affairs! Should we not then all be infidels? But again, if they believed this fabrication, why did they not charge it home upon the apostles when they arraigned them so frequently before their counsels? Why not seize them immediately, and bring the whole to a judicial determination, and punish them? So then, notwithstanding all their precaution, the last error was worse than the first. Vide Matt. xxvii: 62—66.

5. If the fact of Christ's resurrection was not believed even among the heathens, why did Pilate write to Tiberius, a Roman Emperor, "assuring him that Christ, who was a very extraordinary person, and who had been put to death at Jerusalem, was risen again"? And why did Tiberius propose to the Roman Senate "that his name should be enrolled among the number of their gods"? Quite an unaccountable affair this, if there be not more truth than poetry in it.

The success and efficacy of preaching tends to confirm the resurrection of Christ, and is thus stated by St. Paul: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins.—If in this life only, we have hope in Christ, we are of all men most miserable." 1 Cor. xv. And who doubteth the fact? Our hope rests on our

faith; our faith in the atonement made by Christ; the atonement on the dignity of the Redeemer, and his dignity on his resurrection. Now, if Christ be not risen, our faith is not well founded, and as a natural consequence we must still be in our sins. For it is by faith in a living Christ, who "was raised for our justification," that our sins are pardoned. But if our sins are forgiven, then is Christ risen. For as we by the mouth of his servants have heard the "joyful sound," and by this means become a partaker of faith, which cometh by hearing, we know then that this gospel "is the power of God unto salvation to every one that believeth," and hence become assured of the fact that God blesses the preaching of the resurrection of Christ, and therefore must be a tremendous truth.

We see this verified in the first gospel sermon preached on the day of Pentecost, under which three thousand were converted and added to the Church; and at another time about five thousand felt the power of the resurrection in their emancipation from the thralldom of sin, and their introduction into the marvellous light and glorious liberty of the children of God. Thousands more since those days have experienced the same resurrection's power and glory.

7. If we ask the apostles why, on the day of Pentecost, they were enabled to speak in such a variety of tongues the unsearchable riches of Christ, they will inform us in language not to be misunderstood, that it was in fulfilment of the prophecies of Joel, of John the Baptist, and also of Christ, that they should be baptized with the Holy Ghost not many days hence; which would not, nay could not have been the case had Christ not risen from the dead. For he had promised to send the Comforter, after he ascended to heaven. If the Holy Ghost has been given then, and men have felt his holy influence, it follows that Christ is risen. John xv: 26; Luke xxiv: 49; Acts i: 2. Here then is the assurance given to all men, that God hath raised him from the dead.

8. But last of all, though not the least, does not the sacrament of the Lord's supper stand as a perpetual memorial of the death of Jesus Christ, and the Sabbath day as commemorative of his

glorious resurrection? Now, be it observed, these memorials "were instituted at the very time when the circumstances to which they relate took place, and they have been observed throughout the christian world, in all ages to the present time."

"Against the resurrection of Christ, we may then with confidence say, there is no testimony whatever: it stands, like every other fact in the evangelical history, entirely uncontradicted from the earliest ages to the present." "A morning then has dawned, which is to be followed by no evening: a brighter sun rose upon the world, which is to set no more: a day began, which shall never end; and night and darkness departed to return not again."

IV. A few practical inferences by way of application may well conclude this discourse. And

1. Do we not see the necessity of an immediate repentance unto life? "Except ye repent, ye shall all likewise perish," is the authoritative and universal command of the Judge of all the earth. Reader, have you repented of all your sins, whether of thought, word, or action? Remember they are written down in the book of God's remembrance. Heed not, therefore, the tempter's insinuations, for as he deceived our first parents, so will he deceive you, and ruin you for ever and ever. But rather fly to the cross of Christ, and find full redemption there. For Christ "is exalted to give repentance and remission of sins," to all who make timely and proper application.

2. Here we learn, secondly, that God will make no allowance for our ignorance, but requires us with assiduity and diligence to make use of the means of grace placed in our reach. Oh! how wise should we be, to redeem the time allowed us here! The Bible, which you have so long neglected to read and study, will rise up in the judgment against you. The many Sabbaths profanely or carelessly spent; the many gospel sermons, which you have heard, or have had opportunity of hearing, and let pass unimproved, will enhance thy misery and condemnation in eternity. Mark you, God will require at your hands an improvement of every opportunity of all your time, talents, property, and whatever else you may possess, or could have acquired. How

careful then should we be to give "all diligence, to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity.—And to make our calling and election sure,—so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

3. Here we find the reason why the wicked so much dread the day of coming judgment. They have to give an account of themselves to God. And this, in general, men do not so well relish. And no marvel, when their lives are all stained with crimes of darkness, and their hearts with dire pollution. And no wonder, when they behold the frowns of an insulted God and Saviour, that they call aloud for the rocks and mountains to fall upon them, and hide them from the face of him who sitteth upon the throne, and from the face of the Lamb forever and ever. No wonder they dread the final issue, which they know will be brought about by the solemn, irreversible and impartial transactions of the judgment day.

Oh! how awful and solemn this great day of God Almighty's wrath! Well may we suspect something of a momentous character, when circumvented with such attendant circumstances as revealed in the Bible. For, "The Lord himself descends from heaven with a shout, with the voice of the archangel, and with the trump of God," to raise the dead of all ages, tongues and kindred, and to assemble them before his righteous tribunal, and to dispense to each his just deserts, according to the prophecy of good old Enoch, who saith, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Then none need try to shun the notice of his eye—but every thought, word and deed, lie open to the eye of the eternal Judge. Even "Hell and destruction are before him without a covering." Then shall the righteous hear the welcome plaudit, "Come ye blessed of my Father, enter into the joys of thy Lord:" but the

wicked that awful denunciation, "Depart from me ye cursed, into everlasting punishment, prepared for the devil and his angels." Sinner, then may you dread this day,—then may you fear to die—well may you wish to enjoy the pleasures of this life—but remember for all these things God will bring you to judgment.

4. But lastly, the Christian finds in this subject an antidote to all the trials, afflictions and solitudes of the present life. Innumerable ills and afflictions are necessarily incident upon our trial here. But the gospel of our Lord Jesus Christ serves as

"A sovereign balm for every wound,
A cordial for all our fears."

It informs us "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us," and that "these light afflictions are but for a moment, and work out for us a far more exceeding and eternal weight of glory." And if the cold, dark vault of the tomb, produces a chill in us, and causes us to shrink from death, we have the glorious consolation that "there once the flesh of Jesus lay, and left a long perfume," and as the grave could not hold him, so neither will it be able to retain us. Our bodies may return to dust, and worms prey upon our mortal remains, but "is it indeed such a mortification to lay down an old, rusty, galling armor, and go to rest—when the labors and dangers of a hard warfare are at an end? Is it so very humiliating to part with worn out raiment, with filthy rags, to exchange them for robes of immortality? This is the prospect which the resurrection opens to the Christian's hope." Did Jesus die? It was for our sins. Did he revive again? It was for our justification; and forever stands as the pledge of all the saints' resurrection. For, "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him." Then, Christian reader, "sorrow not as those which have no hope," for you can confidently say with pious, afflicted Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see

God, whom I shall see for myself, and mine eyes shall behold, and not another : though my reins be consumed within me."

"What then are the transient youth and fading beauty of this world? What are the talents and the virtues of the wisest and the best of men, compared to the celestial radiance, the immortal vigor, the unsullied purity, the sublime wisdom of beings shining in their Redeemer's likeness?" For, "it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him : for we shall see him as he is."

With these assurances then, that those "who sleep in the dust of the earth shall awake—and they that be wise shall shine as the brightness of the firmament—and they that turn many to righteousness as the stars forever and ever"—let us not "be slothful, but followers of them who, through faith and patience, inherit the promises," and in due time our Lord and Master will "call us from labor to refreshment," and give us an abundant entrance into the kingdom of heaven, where "the wicked cease from troubling and the weary be at rest."

EDITORIAL MISCELLANY.

THE PEN AND INK SKETCHES,

Which appear from time to time in the Pulpit, are NOT WRITTEN BY THE EDITOR: they are from the pens of distinguished laymen and ministers, whose names would add to the respectability of our journal, but are suppressed that the authors may have greater freedom in preparing faithful portraitures. We should not have mentioned this, if we had not seen from articles in two weeklies that the impression was likely to be general, that the Sketches are from the pen of the Editor. In the first place, we would not assume the delicate task of discriminating among our correspondents; and, in the second place, we could not write articles equal to the Sketches we are now furnishing. They are all by different hands; by gentlemen well acquainted with the subjects. We are not, then, responsible for the estimate which is placed upon the several characters described.

This may be the proper place to say that the object in furnishing these Sketches is not to "lionize." We despise any thing like clap-trap glorification. To furnish such a description of character as our younger ministers may study with profit, and to afford such an outline of biography as may interest the attention and satisfy the curiosity of our readers generally, is the object in getting up this department of our journal. We should deprecate any thing like a reciprocity of flatteries in the Pulpit. It is not wrong to praise a man who has done well. Praise is not flattery. A good man will be able to hear the former, and a sensible man will not fail to detect the latter.

A few words about the Portraits. The Editor secures the best likenesses he can, sends them to the best engraver on wood in

America, so far as he can ascertain, has them printed by a person in New York who follows this particular branch of the business exclusively, sends them by Express to Richmond, Va., and for all this trouble, risk, and expense of hundreds of dollars, he *charges his readers nothing!* The price of the Pulpit has not been raised, while the expenses of the Editor have been materially increased. Some of these engravings may fail to convey the true expression; but the artist does the best he can with the portraits sent him, and the Editor can do nothing but *pay for the whole*. If at any time a number should be issued without a Portrait, our subscribers need not write to ascertain the reasons; we tell them all now—it is simply because the engravings have not reached the office *in time* to be inserted. Let no body be impatient. There will not probably be any failure on our part to keep the promises of our prospectus.

To those of our subscribers who wish to preserve the Portraits, we may remark that the larger the number of copies going to any one post-office, the greater the probability that the pictures will be unbroken, and the whole package go safely. Where only one is sent to any office, it must necessarily be doubled. It is for the interest of our readers, as well as the interest of the Editor, that we earnestly solicit our subscribers in each neighborhood to endeavor to increase our list. Let the Methodist gentleman or lady who may read this, devote at least one hour to the good work of putting these excellent Sermons into the houses of their neighbors, and thus give an impulse to this young Southern Methodist periodical.



BEHIND THE TIMES.

The disadvantage at which the Pulpit is edited, makes us appear behind the times repeatedly. The Editor writes a comment upon some passing event, sends it to the printer, forgets that it was written, and months after is surprised and amused to see the thing again. It is rather a painful sort of amusement, however,

as no body likes to be the retailer of piper's news. 'The *flattest* feeling we ever had was produced when we were on the full-tide of an apparently successful experiment in repeating a pointed story, and instantly recollected that our polite listener was himself the author of the story. Now, in such a case, there was no retreat and no way to advance. To laugh, feel like a fool, make an awkward compliment to our well bred auditor, and be stupid for the next half hour, was the only chance.

We are not at the printing office, have never arranged the matter for a single number, and consequently know not what is coming until we see the number. Do the best he can, our printer must sometimes let articles lie over, and we have forgotten them or would withdraw them; so they bide their time and come in *a la Paul Pry*.

On this account we shall be compelled to decline attempting any thing like a well-sustained Monthly Summary of Religious Intelligence. We thought we had prepared a very decent digest for the third number, but the printer found room for only three items, and they were stale enough when the number appeared. We shall, hereafter, as a general thing, endeavor to fill our editorial department with short articles on subjects of permanent import.

RELIGIOUS INTELLIGENCE.

THE KENTUCKY CONFERENCE met this year at Shelbyville, on the 12th of September. Bishop Capers presided. Bishop Soule also was present.

The Expositor gives the statistics of this Conference as follows:—The number of Church members is, whites, 23,621; colored, 5,325. Total, 28,946. The increase for the year is, whites, 855; colored, 301. Total, 1,156. This is a gratifying increase. The Rev. G. W. Brush, Treasurer of the Conference Missionary Society, reports as the amount raised for Missionary

purposes the sum of \$1,827 92. A very small sum; a slight advance, however, upon the contributions of last year.

The Delegates to the next General Conference are H. B. Bascom, B. T. Crouch, H. H. Kavanaugh, Thomas N. Ralston, W. H. Anderson, J. C. Harrison and G. W. Brush: Reserved Delegates—S. A. Latta, W. D. Trainer.

We copy the following from the Report of the Committee on Periodicals:

"The Southern Methodist Pulpit is regarded by the committee as a valuable auxiliary in the exhibition and defence of the doctrines of our Church, and the general diffusion of religious intelligence.

"They are glad to learn, that under the charge of brother Deems, it is receiving that liberal patronage which its merits justly deserve. A sermon from our venerable Bishop Soule has recently appeared in the Pulpit, which, from the importance of the subject, and the manner in which it has been discussed, should not only be carefully read by our ministers, but widely circulated among the Church at large.

"*Resolved*, That we will endeavor to procure an increase of subscribers to the 'Methodist Pulpit,' within the limits of our Conference."

The number of subscribers which came from the seat of the Conference convinces us that our Kentucky brethren mean what they say in this resolution. The brethren who paid at Conference, can have 5 copies sent for \$4 any time during the year.

The Rev. Wm. H. Anderson was appointed to prepare a sermon for the Pulpit. We hope this example will be followed by all the Conferences. The selection by a Conference must be more judicious than that made by the Editor, as he would often have to select upon partial representations, after having solicited contributions from those brethren whose reputation is as wide as the Church.

THE MISSOURI CONFERENCE convened at Fulton, Mo., on the 26th of September. In the absence of Bishop Paine, the Rev.

William Patton was elected President. Rev. W. W. Redman was Secretary. The Bishop arrived on Thursday, and continued to preside until Saturday, when he became so indisposed as to retire, and was afterwards so sick as to be confined to his room during the remainder of the session. Brother Patton presided. Six brethren were admitted on trial, and two re-admitted. Two brethren, both young men, one a probationer, had departed this life in the course of the year—Rev. Alexander Best and the Rev. Jacob R. Ely. There was reported a nett increase of 745 whites, and 99 colored—total 844. There has been an improvement in the state of the finances, the preachers having more generally received their disciplinary allowance. The Missionary collections amounted to about \$1,050, an improvement upon last year. The Delegates to the General Conference are Jacob Lanius, William Patton, Wm. W. Redman, and Andrew Monroe: Reserves, W. G. Caples, E. M. Marvin. The next Conference is to be held at Canton on the Upper Mississippi. The Committee on Periodicals commended the Nashville Christian Advocate, and a resolution was passed recommending the General Conference to adopt and enlarge “the Lady’s Companion.”

THE LOUISVILLE CONFERENCE met at Henderson, Ky., on the 3d of October. Bishop Capers presided. Rev. A. C. De Witt was appointed Secretary. The report shows an increase of 86 whites, and a decrease of 917 blacks during the year. No report of Missionary collections. A resolution was passed, requesting the next General Conference to locate the Parent Board of the Missionary Society, together with the Book Concern and the publishing interests of the Church, for the West and South-West, in the city of Louisville, Ky. This resolution was adopted on motion of Dr. Stevenson. The following resolution was reported by the Committee on Periodicals, and was adopted:

“The Southern Methodist Pulpit and Lady’s Companion, though monthlies, issued upon individual responsibilities, claim more than a mere passing notice. The first, edited by Professor

Deems, of the North Carolina Conference, has already taken a high stand in the list of our Church literature, and promises to become a periodical of which the friends of Methodism may be proud. The second, issued from our Nashville press, and edited by the conductors of the Advocate of that place, still continues to increase in popularity and usefulness among us. The committee deem these very cheap and excellent periodicals worthy of a place in every Methodist family."

The Rev. Dr. Parsons was respectfully requested to write a sermon for the Pulpit, during the year.

Very complimentary resolutions were passed respecting the Methodist Expositor, and it was recommended to the General Conference for adoption as one of the regular Church papers.

THE ST. LOUIS CONFERENCE was held in Jefferson City, Mo. The session commenced on the 3d of October. Bishop Paine, who was taken ill at Fulton, did not reach the Conference until Saturday. In his absence, the Rev. B. R. Johnson presided. Rev. W. W. Jones was Secretary. Five ministers were admitted on trial, two re-admitted, and John A. Henning, of the Baltimore Conference, adhering South, was received. There were three locations. The increase is 444 whites, and 101 colored. A delightful state of religious feeling is said to have pervaded the community; several persons came forward for prayer, and several joined the Church. The Delegates to the General Conference are the Rev. B. R. Johnson, Joseph Boyle, John K. Lacey and Thomas H. Capers: Reserves, T. T. Ashby and James Mitchell. A favorable report was made concerning St. Charles College and the other literary institutions under the patronage of the Conference. We should judge from this report that considerable attention is paid to sustaining highly respectable academies within the bounds of the St. Louis Conference.

We quote the following from the report on periodicals, which was adopted:

"Resolved, That this Conference fully approve the Southern

Methodist Pulpit, and recommend it to our preachers and people, and request Rev. A. H. Mathes to furnish, at his convenience, a MS. sermon for the same."

THE HOLSTON CONFERENCE commenced its 25th session in the town of Cleaveland, Tenn., on the 10th of October. We learn from the Methodist Episcopalian that Bishop Andrew presided, and that Rev. W. G. E. Cunningham was Secretary. Nine brethren were admitted on trial, and one was re-admitted; six located; one discontinued at his own request; five left without appointments on account of ill health, two supernumeraries, and nine superannuated. The Bishop reports a lack of laborers in this field. A new church edifice was dedicated on Saturday by Bishop Andrew. The Rev. D. R. McAnally and Rev. R. M. Stevens addressed the Missionary Meeting. The next session of the Conference is to be at Abingdon, Va. These are the only items of importance we can cull from the paper. We beg leave most respectfully to suggest to the Secretaries of our Conferences, that the items most interesting to persons at a distance, and who are unacquainted with the region of country embraced in any particular Conference, and with the members who compose it, are—the increase of membership, and the amount of money collected for Missionary purposes. When these are not given with the appointments, they are apt to be overlooked. We do not find them in the report from Holston, but if they come to hand before putting this to press, we will insert them.

Since the above was written we have received further information from the Methodist Episcopalian. The Secretary of the Conference reports a small decrease in white membership, and this is supposed to be due to the tide of emigration setting westward. There have been many precious revivals within the bounds of the Conference during the year. Preliminary measures were adopted for collecting materials for the history of Methodism in the Holston Conference.

TENNESSEE CONFERENCE. The annual session of this body commenced in Shelbyville, Tenn., on the 24th of October. Bishops Soule and Capers were present. The session was peaceable and harmonious. Eight brethren were received on trial. There was a nett increase of 695 members. We are sorry to see that the deficiencies of the preachers amounted to \$6,566, to meet which only \$928 had been collected. We quote the following from the report of the Committee on Periodicals, of which Prof. Smith was chairman :

“The ‘Southern Methodist Pulpit,’ we consider an invaluable acquisition to our Church literature. We think it calculated to do extensive good, and most heartily bid our Bro. Deems, its Editor, ‘God speed,’ in his praiseworthy enterprise.”

The Rev. E. H. Hatcher was appointed to prepare a sermon for the Pulpit. Dr. Wadsworth is to preach the next Conference Sermon. The following are the Delegates to the General Conference: J. B. McFerrin, F. E. Pitts, T. W. Randle, A. L. P. Green, M. M. Henkle, J. W. Hanner, E. Wadsworth, J. F. Hughes, G. W. Martin and W. D. F. Saurie: Reserved Delegates, A. F. Driskill and S. S. Moody. The next Conference will be held at Athens, Ala.

THE VIRGINIA ANNUAL CONFERENCE closed its session Nov. 15. Bishop Andrew presided. Seven preachers were admitted into full connection; none located; Rev. A. Penn and Rev. W. Pinnell died in great peace during the year. The Revs. G. W. Deems and Penfield Doll, from the Baltimore Conference, “adhered South,” and were received. The increase of white membership was 1,557; but there was a decrease of 22 colored members. About \$8,000 were raised for Missions, \$1,000 of which were collected at the anniversary meeting. This is a fair indication of the liberality of Petersburg, the noble town in which the Conference was held. The next Conference is to be held in Richmond, Va. Delegates to the next General Conference, J. Early,

W. A. Smith, L. M. Lee, D. S. Doggett, T. Crowder, A. Dibrell, Jos. H. Davis, G. W. Langhorne: Reserved Delegates, L. Rosser and John E. Edwards.

THE MEMPHIS CONFERENCE met at Holly Springs, Miss. Bp. Capers presided. The Missionary anniversary meeting was very successful, \$1,000 being raised on the occasion. The increase is reported at 2,056 whites and 291 colored—total 2,347. The Delegates to the General Conference, G. W. D. Harris, M. T. Blackwell, Thos. L. Boswell, W. McMahon, W. M. McFerrin, M. Brock and D. T. Allen: Reserved Delegates, S. T. Henderson and T. W. McFarland.

We regret that at this present writing we have no further items of intelligence from this interesting and growing Conference.

THE NORTH CAROLINA CONFERENCE assembled in Oxford, N. C., the 28th of November. Bishop Andrew presided. Four brethren were received on trial; three located; one had died during the year, the Rev. John A. Miller. There was reported an increase of 630 whites, and a decrease of 37 colored members. About \$2,200 were raised for Missions during the year. The next session of the Conference is to be held in Warrenton, N. C. The Delegates to the next General Conference are Wm. Closs, Charles F. Deems, R. I. Carson, P. Doub, H. G. Leigh and D. B. Nicholson: Reserves, Wm. Carter and S. D. Bumpass. The following resolution, offered by the Rev. R. T. Heflin, was kindly adopted:

“Resolved, That this Conference recommend the Southern Methodist Pulpit to the patronage of our people, as an ably conducted periodical, and a valuable auxiliary to the Christian ministry; and that we will do what we can to extend its circulation.”

LITERARY NOTICES.

(1.) "*Personal Narrative of a Tour through a part of the United States and Canada : with Notices of the History and Institutions of Methodism in America.*" By JAMES DIXON, D. D. (New York : Lane & Scott) The character of this volume, for an early copy of which we are indebted to the prompt kindness of the publishers, has been already, we suppose, described to most of our readers by the weekly papers. It is a 12 mo. of 430 pages, embodying the history of Dr. Dixon's Tour, and the statement of some of his opinions concerning matters and things in this country. The book is laid off in five parts: I. Personal Narrative: II. Historical Notices of Methodism in America: III. The Institutions of the Methodist Episcopal Church: IV. Territorial Progress of the Methodist Episcopal Church: V. Measures adopted by the Methodist Episcopal Church on the subject of Slavery. Taking the book as a whole we may say that it is written in a pure and pleasing style. The spirit which the author manifests is that of the utmost kindness to our nation and our Methodism. It must also be remembered that it was written for the reading-public of Great Britain, not for that of America. Remembering the author's age, his early education, the short space of time he spent in this country, and the great novelty of almost all he saw, we take this book to be the fairest in estimates, and the most correct in information of all the books written on America, by British travellers, which we have examined. Of course there are some glaring mistakes. A remarkable instance is in what the Dr. has written concerning prison discipline in this country. It was impossible that amid the bewilderments of a rushing visit he should have become accurately informed upon every subject, and so when he blunders upon such a point as this it is with perfect propriety that the editor, Dr. McClintock, adds in a foot-note "Dr. Dixon's acquaintance with the American prison-system seemed to be purely theoretical." p. 324. But it did seem a little strange to us that when the Dr. blundered quite as egregiously in what he states about Slavery, the editor did not add, "Dr. Dixon's acquaintance with Slavery in America seems to be purely theoretical." But we let that pass on, we believe that the author intended to produce a fair book, and that the editor did not intend to pervert it.

The first part, the narrative, is as *naïve* a story as we ever read. It is much like an account a boy of ten would give of a visit to some relatives he had never seen before, and who treated him with a great deal of attention. The Second Part, "Historical Notices of Methodism in America," must have been interesting to the British Methodist public, and is a valuable compend of our early history. The Third Part of the book gives greater evidence of intellect, in our humble

judgment, than the other portions, and while all must be very fresh and interesting to many a Methodist in Great Britain, who is anxious to know precisely what kind of Methodism we have on this side the water, and is interesting to us as showing how our Institutions struck an intelligent stranger. The Fourth Part is valuable for reference as presenting our statistics in a small compass, and as being a topographical view of our operations. The Fifth Part is ——— *entirely omitted!* And this is the portion which we were especially anxious to see. We regret this very much, and we regret the changes of any names or dates whatever, and we regret all the omissions. We wanted to see *Dr. Dixon's book*, and we have been sadly disappointed. The dates, geography, facts, and all that, however valuable, are not so much the things we look for as Dr. Dixon's view and remembrance of these things. And the omissions in the American edition will give rise to unpleasant suspicions. We give a few extracts, such as we think will interest our Southern readers.

Speaking of our Senior Bishop, the Dr. says: "In a few days after my arrival, Bishop Soule made his appearance, and took up his abode at our hotel. This to me was a most pleasant incident. We had much intercourse and conversation. He had not lost his English impression. His sojourn in our country, his reception and treatment by the conference and people, had left a very grateful recollection on his mind. He entered fully into his connexion with the South; saying, he supposed we should be surprised at the event. He avowed that he acted from the dictates of his conscience, believing that he should be best enabled, in the section of the Church he had chosen, to advance the interests of his Master's kingdom. Every one who knows Bishop Soule must receive this testimony." pp. 89, 90.

Again he is mentioned, with other of our Ministers: "The nobility of his nature is above all petty jealousies; and there are many men in the South of a like spirit with himself. Several other Southern men made their appearance, as Mr. Early, the book-agent or Steward at Richmond, Dr. Lee, and Dr. Bascom. With all these gentlemen I held intercourse. Mr. Early presented me with a newly-revised hymn book, beautifully got up and well arranged, together with several other works connected with the Southern question. These gentlemen manifested the greatest kindness and urbanity; and did all in their power to leave an impression on my mind, that the position which they now held has not caused them to be less Methodistical than before. In spirit, piety, honesty of purpose,—in frankness of character, in warm affections,—they certainly are not. Dr. Lee presented me with his memoirs of his illustrious uncle, Jesse Lee. A worthy scion this of a noble stock. There are found here and there great roots of humanity, as well as of forest trees, which send forth for some generations, noble offshoots. This is one. A fine young man, full of feeling, learning, intelligence, and good principle; destined, it is to be hoped, for many years to adorn the sacred calling to which he is devoted. Dr. Bascom, the President of Transylvania University, at Lexington, came late, and I had only the opportunity of seeing him once. But this one interview was sufficient to convince me that he possessed a wonderful intellect, of masculine form, richly furnished, highly polished, and conversant with various learning and knowledge. He had been making a long preaching tour in the South during the vacation, and we heard that his ministry had made a deep impression.

This gentleman is considered a master of eloquence ; and if he drew up the state-papers which appear in the dispute betwixt the South and the North in 1844, which I believe, his pen is as eloquent as his tongue ; his eloquence, however, not being that of declamation, but of reason, and clothed in the flowing dress of lucid and beautiful diction. I deem it but fair to mention the Ministers of the South to whom I was introduced, fearing lest their connexion with that Church should lead to the conclusion that, in their personal character, they are something different from other Methodist ministers."—pp. 90—92.

Upon the character of Bishop Soule, Dr. Dixon seems to dwell with constant pleasure. We quote again : " Many of the brethren accompanied us to the vessel, to bid us farewell. Among the rest was Bishop Soule ; I saw him for the last time, with an aching heart, among the group of preachers and people. It is sad to think of seeing him no more. I felt this keenly, as I turned my eyes from him, with the certainty that it was a final adieu. A noble man ! One of the noblest spirits of America. In bearing, a perfect gentleman, manly, courteous, and dignified ; in principle, feeling, and demeanor, a true Christian ; in the character and calibre of his mind, strong, clear, masculine ; in moral force, firm, unwavering, inflexible ; in official life, judicious, prudent, and decided in his adherence to settled constitutional rule, but practical and wise ; in evangelical toils and labors, as abundant as any living man in the Church ; and in spirit, calm, courageous, and active. It is more than pleasant to meet with such a man, it is highly instructive. For a fortnight I had enjoyed the happiness of Bishop Soule's society ; and my inmost soul revered and did homage to him, on taking a last look of his manly and venerable form."—pp. 97, 98.

The Dr. speaks of the excellent, (which is better than being Hon.) Mr. Hilliard, and he might have safely said more in his praise :

" I was informed that several Methodists were members of Congress ; and, as we have seen, had the pleasure of hearing one, a local preacher, by the name of Hilliard, speak in the House of Representatives. He appeared a man of good talents, practical mind, an agreeable address, and possessing very respectable elocution. This good friend, I understood, often took the pulpit in one of the Churches at Washington ; so that he was not a preacher at home, and a silent Christian at the Seat of Government ; but fearlessly maintained his religious character and vocation everywhere. The fact is, however, that he suffered nothing from this. A man is not sent to *Coventry* for being a Methodist, nor loses rank or anything else, by maintaining his principles. Freedom in religion is no fiction in the States. Men are estimated by their character, their talents, their capacity to serve the public, and not by their creed, or by denominational distinctions."—p. 130.

We should be pleased to make many other extracts, but our limits forbid. The book is interesting and valuable, very defective as this edition is. We wish our good brethren the Book Agents would publish the V. part as a supplement. We are almost ready to say we believe it due to their readers, for we should consider ourself sadly taken in, if we purchased this as Dr. Dixon's book.

[It is due to the Editor of the "Pulpit" to say, that this notice of Dr. Dixon's work was sent us in advance of the many other notices which have since appeared. but has been delayed by circumstances over which he had no control.—*The Printer.*]

(2.) An eloquent Sermon, by WHITEFOORD SMITH, D. D., delivered in Charleston on the day of the late National Fast, has been published, and we hope will be extensively circulated.

(3.) The Messrs. Carter have published the second edition of "*Water Drops. By Mrs. L. H. SIGOURNEY.*" This elegant 18 mo. is a contribution from the pen of this excellent lady to the great cause of the Temperance Reform. It consists of poems, stories, and sketches, some of which are very good. We are always glad to see ladies working in proper ways for the advancement of the principles of abstinence. Women have made thousands of drunkards. It is time for them to do something on the other side. We quote the conclusion of the Preface: "What then is the aid that women can most fitly lend to the noble science of being 'temperate in all things?' Not the assumption of masculine energies, not the applause of popular assemblies; but the still, small voice singing at the cradle-side,—the prayerful sigh, that cries where seraphs veil their faces. So may she steadfastly co-operate with the blessed agencies that work around her, till, from the sanctuary of every home shall go forth a pure streamlet to make glad the green vales of her native land, and to praise the Lord of the harvest."

This story of Louisa Wilson is not all fiction. More than one wealthy and accomplished woman has fallen before strong drink. It is disgusting to entertain the idea, but it is nevertheless true, that there are women in the higher walks of life who are called whimsical and capricious, whose irregularities are occasioned by the excitement of wine, the stimulus found in secret indulgence. We would that we had never known such a case!

(4.) "*The Mountains of the Bible: their Scenes and their Lessons.* By Rev. JOHN McFARLANE, LL. D. Glasgow." Published by the Carters, New York. Headly wrote a trashy thing some time ago with a similar title. *This* is a book worthy the theme. Elevated thought and instructive lessons, in pure and simple language, and a sufficient glow of imagination give this book a claim to extensive circulation and careful perusal.

(5.) We have received from the American Tract Society, "*The Young Disciple, or Memoir of Angonetta R. Peters.* By Rev. J. A. CLARK," a touching account of Christian experience and beneficence ripened in youth, and amid afflictions. This is an abridgment of the fifth edition.

(6.) Also, the "*The Memoir of Eliza Astor Rumpff, to which is added a sketch of the Duchess de Broglie.* By Rev. Dr. BAIRD." The former of these ladies was the daughter of the late John Jacob Astor, and the latter of the celebrated Madame de Stael,—and both were distinguished by an humble, pure, benevolent Christian life.

(7.) Dr. Johnson said of *Watts on the Mind*, that "whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended." Of course all that we can add is that a neat school edition with

Denman's Questions, is published by A. S. Barnes & Co. Our copy is from J. Ball, Philadelphia.

(8.) Gould, Kendall & Lincoln, of Boston, excel in the style in which their books are issued. They send us "*Proverbs for the People: or Illustrations of Practical Godliness, drawn from the Book of Wisdom.*" By E. L. MAGOON." The conception of this book is a good one, and is executed in a very creditable manner. The pictures are painted by repeated touches of the brush, and the book is a collection of many of the very best things which have been said upon the several subjects of the chapters. Mr. Magoon is an eloquent preacher, and has written several works which seem to be adapted to the popular taste. The present is a most pleasant book to read. It is lively and earnest,—two characteristics that ought to meet in whatever is written for the masses.

(9.) To the publishers we are indeb'ted for a copy of *Krummacher's Last Days of Elisha*, a work which is already familiar to the reading public, and of which this is a very neat edition.

(10.) We wish we had room to make extracts from President Collins' eloquent "Address delivered before the Calliopean and Hermetic Societies of Emory and Henry College, Jan. 10, 1849," on the connection between *Christianity and Liberty*. We hope its well told lessons will deeply impress the minds of the young who heard and also may read it.

(11.) We are glad to see a statement of the "*Reasons why I am not a Papist*," by the Rev. N. S. RICHARDSON," published by Stanford & Swords, and we should be pleased to have many of our Episcopal brethren frequently render such reasons to their own intellects. It would help them to stem the Rome-ward tide which is rising in their branch of the Church. We have a friend who is so far gone that his only reason for not being a Papist, so far as we could gather from him, is, that Rome enjoins celibacy of the clergy, himself being a married layman!

(12.) To the Messrs. Appleton we are indebted for a copy of De Vericour's "*Modern French Literature*," edited by Wm. Stoughton Chase, A. M., than whom perhaps, there is no gentleman in America better qualified to discharge the task. To all who are interested in tracing the history of a literature which has produced a powerful impression upon the character and progress of the French people and of Europe generally, we commend this book, as being full without being tedious, and as brief as it could be without being unsatisfying. It is an excellent book of reference. The names of so many men in France are becoming so familiar to us that it is proper that every person claiming to be generally well informed should know something of the character of what they have written. It will be found here. So far as we are a judge this book is executed with ability and fairness.

(13) *Quarterly Review*. Edited by H. B. BASCOM, D. D. October, 1849. This is an interesting number. The papers are the following: I. Pastoral Letter of the

Archbishops and Bishops of the United States; II. The germ theory of the Resurrection; III. Origin of the Idea of the Existence of Deity; IV. Review of Elements of Divinity; V. Thoughts on the Origin of Natural Death; VI. The Wesleyan Class Meetings; VII. Ignatius Loyola; VIII. The Tear—Its Philosophy; IX Critical Notices. The 4th article is from the pen of a Bishop of the Protestant Episcopal Church. We hope the Editor of the Quarterly will succeed in obtaining further contributions from the same source. The Reviewer speaks very favorably of Brother Ralston's work, but in no higher terms than its intrinsic merits demand. The writer of the 5th article maintains that Natural Death is not one of the effects of sin. The 6th article is timely and well written. It would do good service in the form of a tract. The 7th article is written with very considerable vigor, and furnishes a brief but brilliant view of Loyola's life, and the formation of the Society of Jesus. The 8th article seems to have found its way into the wrong periodical. It belongs more appropriately to the *Lady's Companion*, except the first page and a half, which would suit "the *London Lancet*." There are more Critical Notices in this than in the previous numbers, which we consider a decided improvement. We regret to learn that the subscription list to the Quarterly is falling off. It would tell badly in history, that the Methodist Church in the South, with all her wealth, and all the enthusiasm which recent organization ordinarily inspires, did not support one Quarterly periodical of a high literary character.

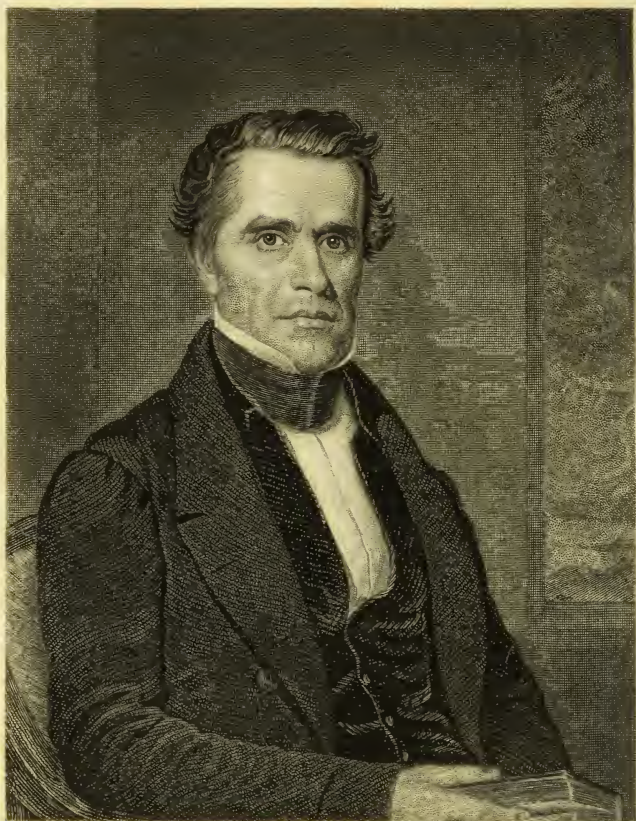
(14.) *The Methodist Quarterly Review*, October, 1849. J. M'CLINTOCK, D. D., Editor. This Quarterly maintains its fine reputation. The present number is excellent. The opening article is a sketch of the life and character of the late Dr. Levingz, Financial Secretary of the American Bible Society. If we had not suffered some because of our efforts to furnish our readers with likenesses of our contributors, we should state that this number is embellished by a failure in the way of an attempt to give a likeness of Dr. Levingz; but then, the "glass-house" proverb forbids. The Religious and Literary Intelligence adds greatly to the interest and value of this Quarterly.

(15.) Another move in the controversy which is troubling Western Virginia and East Tennessee, is the publication of "*Methodism and Calvinism Compared*:" By the Rev. C. Collins, A. M., President of Emory and Henry College." It is a neatly printed volume of 95 pages, written in fine style and with much force of reasoning. The first portion, containing an Exposition of Methodism, we should like to see published in a tract form and sent among all our people, to be studied by them and their children, that they might be able to give a reasonable view of their creed to gainsayers. We hold the entire Church debtor to President Collins for this timely production.

(16.) The Messrs. Biddle, of Philadelphia, have sent us vols. 9, 10, of *Dick's Works*, to complete our set. We have always expressed our belief that these books exert a most wholesome influence in fascinating the young with the love of learning, and that they constitute a capital family library.



MARBLE STATUE OF THE REV. JOHN WESLEY.



Painted by J. Pine

Engraved by F. Mackenzie

THE NAME

THE NAME

THE NAME

THE NAME

SERMON VII.

MINISTERIAL SUPPORT.

BY THE REV. WILLIAM W. REDMAN,

LATE PRESIDING ELDER OF THE ST. CHARLES DISTRICT, MO.

“For the laborer is worthy of his hire.”—*Luke x : 7.*

I rise to advocate the claims of the ministry of the word to an adequate support. And, I hesitate not to say, that in no country in the world, upon either continent, can there be found a body of Ministers of the gospel, who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from government of any kind, and under circumstances always much-straightened and often distressed, as our traveling Ministers. I am not unaware, however, that the announcement of the subject of my present discourse will startle many, and awaken a thousand reflections on the delicacy, not to say the impropriety of the attempt. But as I hope to furnish clear and satisfactory proof, that divine authority binds this duty on the conscience, I presume that you would consider it an insult to your good sense, and a reflection on your Christian principles, to consume your time in an effort to show the propriety of inculcating that which “the Lord ordained,” and of resolving that an omission on this point shall not deprive us of the right to say, “we have kept back nothing that was profitable to you, nor shunned to declare unto you all the counsel of God.”

Perhaps some may shrink from the investigation of this sub-

ject, not on their own account, but for the sake of others; lest the discussion should prove injurious to religion, by giving color to the suspicion of mercenary motives, which some affect to entertain against Methodist Itinerant Preachers. I respect their fears, and sympathize with their tender solitudes, and say with St. Paul, "it were better for me to die, than that any man should make my glorying void;" that we preach the gospel, "not for filthy lucre, but of a ready mind, and seek not yours, but you."

Permit me, however, to remind such hearers, that the same apostle, who was so sensibly alive to every thing that might in any way "hinder the gospel of Christ," inculcated the duty of supporting the ministry on an infant Church, without expressing any fears of prejudicing their minds against that religion, which they had so recently embraced. By reference to his first Epistle to the Corinthians, we may learn with what frankness and decision he who was ready to sacrifice every right or interest of his own, or even of life itself, to the cause of Christ, demands the "hire" or "reward" due to ministerial labors and toils, without betraying the slightest suspicion that he might injure the religion of Jesus, by urging a duty enjoined by divine authority, and which commends itself alike to the decisions of a sound judgment, and the generous feelings of the heart.

That Christians, (not merely nominal,) will welcome the consideration of this subject, at the present time, I have no doubt; because they grieve on account of the apathy and indifference manifested by many to a subject which so deeply affects the interests of the Church. They are pained to hear that some of our ministers have forsaken "their high calling" in order to earn their bread in some other way than that "of the gospel."

There may be some to whom my discourse may be unacceptable, chiefly because they wish to lose sight of this great Christian duty, or blot it from the code of the Bible and the Christian's bosom; but these, if they will but hear us, may be convinced of the error of their ways, and induced to that obedience which the gospel demands, for its honor and their highest interests.

After prayerful consideration, therefore, I know not that I can subserve the interests of the Church better, at this time, than to discuss

this subject with all Christian freedom, not forgetting to remind you, that it is not the claims of sinecures that I advocate, but the claims of those who labor and "watch for your souls as they that must give an account."

I request your candid and prayerful attention, while I endeavor to show,

I. That "the laborer is worthy of his hire."

"Meat, hire," and "reward," are three Bible terms employed to express the same thing. They mean no more nor less than a maintenance; for it is this, and this only, which the Ministers of God are to expect; and to a maintenance they have a divine right, "for the laborer is worthy of his hire."

In offering proof that our Itinerant Ministers are worthy of their hire, I propose to adduce arguments drawn from the analogy between ministerial labor and support, and that of other avocations of life.

1. The soldier.—"Who goeth a warfare any time at his own charges?" 1 Cor. ix: 7. This question of St. Paul's teaches that if the soldier is furnished by his country with rations, raiment and equipage, the Christian Minister, "as a good soldier of Jesus Christ," is to be provided with a comfortable support by the Church. If in a war, men do not leave their homes and ordinary employments, and at the call of their country go to the frontier for its defence, or invade the territory of the enemy at their own expense, so neither should the Ministers of the gospel, who lay aside the ordinary avocations of life, that they may "apply themselves wholly to this one thing, and draw all their cares and studies this way," and at the call of the Church, go to their respective fields of labor "for the defence of the gospel," go at their own charges.

The unreasonableness of Itinerant Ministers supporting themselves, while engaged in the service of the Church, on districts, circuits, stations, or missions, will more fully appear, if we pursue the analogy still further.

Suppose that the men of the United States who were called out and mustered into the service of the country, during the last war with England, after having endured the hardships, expo-

asures and hazards of that service, when they returned and were disbanded, should each have had a bill of charges presented to him for the rations he had drawn, for the cost of his arms, clothing and equipment, and the money he had received during the time of his service. Suppose, when he declared his inability to pay, an officer had cast him into prison, or in the event of his being able to pay, the United States Marshall had seized upon his farm, his cattle, his merchandise, or any thing else of value, of which he might have been possessed, and raised the money by the sale of his property, to pay his "charges." Where is the patriotic bosom that would not swell with righteous indignation at such cruelty and injustice? The soldiers had given their time, their talents and strength, and even periled their lives for their country, and it would be most unreasonable to have required them to do this, and refuse to furnish them with their daily rations and other expenses, while engaged in the service of their country. On any other principle our country could never be defended, and our country's flag saved from insult and derision. Our country has had to pay the expenses of the late war, and it was but right to do so. But for the same reason, the men who, forsaking other callings, devote their time, talents, strength and lives, to the work of the gospel, to defend the truth from the assaults of infidelity and error, to protect virtue from the inroads of vice, to guard the Church of God from being "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in weight to deceive," and from the wiles of the Devil, to invade the territory of the "Prince of Darkness," should at least have their expenses paid, and be supported whilst engaged in the work. If those who defend the country should be supported by the country, then those who defend the Church should be supported by the Church; and if there would be cruelty and injustice in men going to war at their own charges, so there would be the same in Ministers spending all their time in the service of the Church at their own expenses.

Again, if soldiers disabled in the service of their country are to be pensioned, so ought the superannuated or worn out Ministers to have their allowance; and if the widows and orphans of

soldiers are allowed pensions, so the widows and orphans of such Ministers as have died in the work, are entitled to an annual allowance.

2. The husbandman.—“Who planteth a vineyard and eateth not of the fruit thereof?” 1 Cor. ix : 7. Or, to adapt the employment more to the character of our country—what man comes to our country, purchases a farm, improves it, plants a crop, cultivates it with care, and when it is ready for the harvest, leaves it and goes elsewhere to procure food for himself and family? Behold him toiling, with incessant care and anxiety, but receiving nothing from all his toils! The traveling Minister or Preacher who comes among you, draws the people of a town or settlement together by his preaching, organizes those “who desire to flee the wrath to come, and to be saved from their sins,” into societies and classes, then spends his strength and time in their instruction, and in watching over their spiritual interests, when they yield the appropriate fruits of his labors—Christian benevolence and liberality—has a right to be the first partaker of those fruits. He, like the farmer, is to obtain his support elsewhere until the clearing and fencing and planting is done, and the crop has had sufficient time to mature; but he is a poor farmer, or the farm was not worth his labor and care, if he cannot after this make his bread from it. The circuit or station that, after having been properly organized, and fenced with the doctrines of God’s word, and the truths of the gospel carefully planted in the minds of its members, fails to bring forth the spirit of the gospel in its works of piety and zeal for the cause of the Redeemer, is barren; and if it does not deserve to be treated as an unfruitful field or vineyard, should at least be considered as missionary ground.

3. The shepherd.—“Who feedeth a flock, and eateth not of the milk of the flock?” What shepherd carefully watches his flock by day, and folds it at night, defends it from the prowling wolf and devouring lion, endures the rays of a summer’s sun and the chilling blasts of winter, binds up the broken limbs, carefully ministers to the diseased, and carries the feeble lambs in his bosom, then when the shearing time arrives receives none of the fleece and increase resulting from his anxiety, privations, ex-

pense and toil? Did any sane man ever do this and not derive his support from his flock, if it were worth herding? To what community could he go, and having made known the true state of the case, expect that they would pay any attention to his wants? So with Ministers, who are God's shepherds. They have given themselves up to this one work of watching, defending, folding, and ministering to the wants of the flock of God; and if from the flock, or circuit, or station, and their abundance, they may may not be supported, they must look elsewhere; but with what plea shall they go to others, if their own people, for whom they labor, will not support them?

4. The ordinary business of life.—You pay your teacher, your lawyer and doctor, merchant, tailor, shoemaker, carpenter, and bricklayer, and you esteem it but right that if they give you the benefit of their time, labor and skill, they should receive a just compensation in return. Why not pay your spiritual teachers and guides? Is it because the work of watching for your soul, and directing your spiritual interests and those of your family, is so trifling a business, that the man who performs it need give himself no trouble in order to be qualified for the work, and may attend to your spiritual wants at leisure, and when he has nothing else to do? No, my brethren, you want piety and zeal, learning and eloquence in your Ministers, or otherwise you even complain, or perhaps suggest that probably he has mistaken his calling. You require at least the first and best of your Minister's time; if he is not unwearied in his efforts to advance the interests of the Church, and in his watchfulness over you, punctually at his appointments, with his head well stored with matter to interest you, in the prayer and class meetings with his heart warmed with love to God, and at your houses often, you soon attribute the lukewarmness of your own heart, the sparseness of the congregations, and the want of prosperity in the circuit or station, to the mind of your Minister being too much occupied about other things, that he does not "give attendance to reading, to exhortation, to doctrine," and his attention is too much drawn off with the "affairs of this life." You think, brethren, and think correctly, that the work of a traveling Minister so demands the

whole man, that no avocation will less admit of a divided heart; then, while you so readily perceive when a Minister gives but a part of his powers to your edification, why will you leave him to be distracted by all the anxieties which necessarily attend a limited support? Brethren is this justice?

Of all who labor for your good, is your Minister the only one from whom you will withhold a just reward?

5. But let us ascend from arguments drawn from the analogy between ministerial labor and support and that of other avocations of life, to an argument drawn by analogy from the statutes which God gave to his ancient people, Israel. But let no one be alarmed at this appeal to Moses, as if I were about to bring them under the Jewish yoke of ceremonies; for it should always be remembered, that all that is most dear to our hearts as Christians, was first made known to the world by Moses and the prophets, that "the Old Testament is not contrary to the New," and that while in both "everlasting life is offered to mankind by Christ," "whatsoever things were written aforetime, were written for our learning." The great principle, "that they which preach the gospel should live of the gospel," laid down in the law, is just as binding now as it was under the Mosaic dispensation. Precepts, whether in the ceremonial or civil law of Israel, that have their foundation in the reason and nature of things, can never be repealed. The mode of support under the law was arbitrary, and that is no longer binding. The mode of support under the gospel is voluntary. The principle, however, that the Ministers of God were to be supported by those to whom they ministered, has its foundation in the nature of things, and is as unchangeable as eternal truth. In appealing to the law, therefore, I only follow the example of an inspired apostle, who says, "It is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? or saith he it altogether for our sakes? For our sakes, no doubt this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope." 1 Cor. ix: 9, 10. Deut. xxv: 4. "In Judea, as well as in Egypt, Greece and Italy, they make use of beeves to tread

out the corn." "While the oxen were at work some muzzled their mouths to hinder them from eating the corn, which Moses here forbids, instructing the people by this symbolical precept to be kind to their servants and laborers, but especially to those who ministered to them in holy things;" hence St. Paul applies it to Ministers of the gospel. "Le Clerc considers the injunction as wholly symbolical." "Doth God take care for oxen?" We may understand this question thus: "Is it likely that God should be solicitous for the comfort of oxen, and be regardless of the welfare of men? In this divine precept the kindness and providential care of God are very forcibly pointed out." He, in the exercise of his mercy for domestic animals, made a statute for the government of the owner of an ox, forbidding the exercise of a refined cruelty. He should not deprive the poor ox of his necessary food, and then tie up his mouth whilst he turned him upon his heaps of grain to tread it out. Starving the animal, and at the same time tantalizing him by keeping his feet busy upon the hoard of his master's food. But the ox, according to this statute, was to be permitted to eat what he wanted whilst doing the work. Now, if God takes care of oxen, much more does he take care of his Ministers; and if a refined cruelty shall not be exercised toward the one, neither shall it be toward the other. And if the ox shall draw the plough and thresh out the grain, in hope of being a partaker of the fruits of his toil, so shall it be with the labors of your Ministers. You ought not to keep them laboring on your circuits or stations, in your societies, classes, and in your families, in the midst of your abundance, tantalized by the sight of your comfortable houses, luxurious living, handsome equipages, and your every want supplied, whilst they are compelled to drag out their lives in penury, deprived, frequently, of the ordinary comforts of life, their children uneducated, and their families unprovided for, when they are called from labor to reward.

6. I will next present the positive appointment of God under the law. "Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. ix: 13. "All the officers about the temple, whether Priests or Levites, had a

right to their support while employed in its service. The priests partook of the sacrifices; the others had their maintenance from tithes, first fruits, and offerings made to the temple; for it was not lawful for them to live on the sacrifices. Hence the apostle makes the distinction between those who minister about holy things, and those who wait at the altar."—Dr. A. Clarke. Of the various offerings that were made under the law, a very small portion was consumed by fire upon the altar, and what remained by statute belonged to the priests. This gave to the sons of Aaron an abundant supply of the very best of the land, for the consumption of themselves and families. The Levites had—

1. The tenth of all the productions of the land.
2. They had forty-eight cities, each forming a square of 4,000 cubits.
3. They had 2,000 cubits of ground round each city; the whole amount of land they possessed was 53,000 acres.
4. They had the first fruits, and certain parts of all the animals killed in the land.

Thus they had houses and lands, as well as an abundant supply of food. They lived of the things of the temple, and were partakers with the altar. "This," says Dr. Clarke, "is a proper pattern for the maintenance of the Ministers of God. Let them have a sufficiency for themselves and families, that there may be no distracting cares; and let them not be encumbered with riches or worldly possessions, that they may not be prevented from taking care of souls."

7. But the authority of Christ and his apostles will settle the question with every enlightened and sincere Christian. "Lord what wilt thou have me to do?" is his constant inquiry; and when he hears from his Lord, "the laborer is worthy of his hire," he seeks no superior authority. That I do not misapply my text, when I apply it to the Ministers of the gospel, is evident from the language of St. Paul: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." 1 Cor. ix: 14. Here the apostle refers to our Lord's ordination. Matt. x: 10. "The workman is worthy of his meat." That is his maintenance, and to the text. And if the ordination of our Lord was obligatory in the days of St. Paul, it is binding now, and will be to the end of time.

The Saviour, who is our lawgiver, as in all other things, so in this, has left us "an example." He who worked, as is probable, at the trade of a carpenter, to support himself and the family in which he was born, previously to his entering upon his public ministry, would not have disdained to continue that honest course of industry, however humiliating it might have been to the pride of the carnal mind; yet from the time that he was annointed by the Holy Spirit, "to preach the acceptable year of the Lord," he deemed it proper to discontinue it. As he came not "to be ministered unto, but to minister, and to give his life a ransom for many," it might have been expected that he would rather have given than received; and to him who wrought miracles to meet the wants of the starving multitudes who attended his ministry, it would have been easy to have created all that was necessary for him and his disciples. He, "in whom are hid all the treasures of wisdom and knowledge," chose, however, to throw himself on the liberality of his hearers, to live upon the voluntary contributions of those to whom he preached; for, in addition to the entertainment he received wherever he "went about doing good, certain women, who followed, ministered to him of their substance." In harmony with the same design, and as a part of the same divine plan, when he sent forth the apostles, he gave them this charge: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; (for the workman is worthy of his meat.*)" Matt. x: 7—10. So also when he "appointed other seventy, and sent them two and two before his face into every city and place, whither he himself would come," he said to them, "Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain eating

and drinking such things as they give: for the laborer is worthy of his hire." Luke x: 3—7.

Now, I suppose, none who believe in the supreme divinity of the Saviour, will for a moment question his ability to have wrought miracles for them every day, and supplied them in this way with all they needed. Surely, he who raised money from the sea, in the mouth of a fish, to pay tribute for himself and Peter, could, in a moment, have filled their purses with all the funds that their journey would require. And I imagine that it is not at all improbable, that had he done this, it would have been far more gratifying to the feelings, shall I say, of pride and independence, of the disciples, thus to have been able to pay for all they obtained, and in this way openly conferred, rather than received obligations. But he, whose "thoughts are not as our thoughts, and whose ways are not as our ways," determined that they should go without scrip, and without purse; that those to whom they ministered in spiritual things, should entertain and support them all their journey; that they inquire after the most worthy persons in the town and country, and there abide, and thus confer an honor upon their host; for, it is an honor to receive into your houses the ambassadors of the "King of kings, and Lord of lords;" and the faithful Minister will richly repay for all the kindness which you may show unto him.

"When the day of Pentecost was fully come," and the apostles gave themselves up more fully to the work of the ministry, they entirely withdrew themselves from all secular concerns, not even considering it proper for them to attend to "the daily ministration." They said, "it is not meet for us to leave the word of God, to serve tables."

In the Epistles of St. Paul to Timothy and Titus, in which he portrays the character and describes the duties of the Christian ministry, he says to Timothy, "Give thyself wholly to these things, that thy profiting may appear to all." "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." 2 Tim. ii: 4.

I am aware that it has been objected that St. Paul himself is

an exception to this rule. But if so, the objection admits that the rule is, that ministers should be supported by the people among whom they labor. It is a strange perversion which makes an exception the rule, and the rule an exception. Why did St. Paul make himself an exception to that rule which he declared the Lord ordained? Because there were some, in his day, who were evil-affected towards his person, his ministry, and doctrine, and who would gladly have seized upon any thing whereby they might have accused him of being influenced by sinister motives. He determined, therefore, to cut off all occasion, "from them which desire occasion; that wherein they glory, they may be found even as we." Who among you, brethren, would require your Ministers to imitate the apostle in thus abstaining from receiving a support from those to whom they minister? If there are any such, they make the unenviable admission that they are imitating those evil-disposed persons to whom the apostle alludes. But will it be necessary to heap coals of fire on the heads of such, to melt them down and vanquish them? Must Ministers pursue such a course of voluntary martyrdom for their welfare, as would stop the mouth of the infidel, and compel the bitterest foe to allow they were their disinterested friends?

Our Missionaries among the heathen, and in those places where the country is but thinly inhabited, are obliged, at first, to be supported by contributions from other portions of the Church, at least in part, because we cannot expect idolators to contribute to the support of a religion, the value of which they have yet to learn; and on our domestic missions "many are willing to hear, but not to bear the expense," so that our Missionaries have to be supported in part from the Missionary Society. But it surely ought not to be expected that any of our circuits or stations should be aided by those funds. The love which you have for Christ and his gospel, ought to move you not only to sustain your own Ministers, but to "help to send forth able and willing laborers into your Lord's harvest, so shall ye be assistants in saving souls from death, and hiding a multitude of sins." Help then, brethren, "help to propagate the gospel of your salvation to the remotest

corners of the earth, till the knowledge of our Lord shall cover the land as the waters cover the sea."

But after all, let it be remembered, that it was only at certain intervals, and in particular places, that St. Paul labored, working with his own hands to minister to his own wants, and this has frequently been done by Methodist Traveling Preachers.

St. Paul makes a most feeling acknowledgment of contributions having been made for his support. He says, "In Thessalonica, ye Phillippians sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Jesus Christ." Phil. iv: 16—19.

Even in Corinth, where the apostle received nothing from the Church he served, he was assisted from other Churches at a distance. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other Churches taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren who came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." 2 Cor. xi: 7—9. Surely the Church to whom these words were written, if they had any generous sensibility, must have been stung by this reflection on themselves, and have envied the Churches of Macedonia the honor of supporting the apostles of Christ.

8. If the Saviour had not interposed his authority, nor the apostles said any thing about supporting Ministers, it would seem that even reason would teach us what is right. Is it not manifest to every one of common sense and just feeling, that if one class of society give themselves to secular duties, and to provide what is necessary for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the Minister's seclusion and studies

should share with him the benefit of their labors and commerce? He who wishes it were otherwise, gives evidence of such a perversion of mind, and such a destitution of all just moral sense, as is utterly incompatible with common honesty, apart from all consideration of the higher and nobler impulses of our holy Christianity.

For a circuit or station to desire the advantages of the Minister's exertions, his mental solicitude and physical powers, while he is not receiving a support from their worldly gains, is as manifestly unequal and unjust, as for the Minister to be supported by a circuit or station while he does not labor for them. I would not defend a sinecure in the Church of God; yet I cannot see but that if a whole people may derive the benefit of one or two men's labors on a circuit or station, without giving them a reward or support, they may be supported by the whole, though they should cease to travel and preach among them.

Finally, brethren, if you compel your traveling Ministers to have recourse to some secular employment in connection with their appropriate work, either the one or the other must suffer for want of proper attention. I allow that it is no disgrace for your Ministers to "labor, working with their own hands," as St. Paul did sometimes, provided it does not interfere with the paramount duties of their sacred office. But no one man appears to be adequate for more than one employment. If more be attempted, the mind and attention must necessarily be divided. Those, to be sure, whose pecuniary circumstances raise them above want, may exempt themselves, if they will, both from secular pursuits, and from receiving support from the people; and, perhaps, some such may be found! But whatever may be the advantages of some in this respect, they are only exceptions, and do not constitute a rule for the ministry in general. Our Itinerant Ministers are generally destitute of property, and though they entered into the traveling connection without being in debt so as to involve them in any way, they cannot continue in their work unsupported by the people, without being involved in debt. Should they only be partially sustained, their hands must hang down, and by being burdened with anxious cares for their support, the

elasticity and energy of their minds are destroyed, and by so far as these are affected, their efficiency and usefulness are paralyzed. If you could search out Ministers who could live without your aid, you would find a poor expedient. Rich Ministers are very scarce, and generally worth nothing when found. Find men who can live without your aid, and give them nothing in return for their labors among you, and you will find that they will, in all probability, make a convenience of you, and use their ministry as a matter of recreation. "The Lord ordained that they which preach the gospel should live of the gospel," and the man who opposes it joins issue with the Lord, the apostle and common sense. If God's blessing be necessary to accompany any plan, in order to the success of the work, is it not reasonable to suppose that he will follow with that blessing, where his rule is duly observed? and that he will leave to unfruitfulness where a different mode is resorted to? Point to the circuit or station that from its abundance withholds a comfortable support from its Minister or Ministers, and so settled and fixed is the experience of the Church upon this subject, that no one will think it necessary to inquire what is its spiritual state. As early as the days of Nehemiah we read "that the portions of the Levites had not been given them," and the consequence was that "the Levites and the singers, that did the work, were fled every one to his field." But Nehemiah says: "Then contended I with the rulers, and said, why is the house of God forsaken?" So now, some of our Ministers have fled to other callings to obtain a support for themselves and their families.

The withholding a competent support from your Ministers is robbing God. Do not be alarmed, brethren, because of such plainness of speech. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Such was the language of God, by the Prophet Malachi, to Israel of old. They had withheld the tithes and offerings, so that the priests had not food enough to support them, and the sacred service was interrupted. They had, perhaps, thought as some now seem to think, that if

they performed this duty and service they should be nothing the better; and if they neglected it, they should be nothing the worse. But Jehovah speaks differently; he says: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii: 7—8. So let our circuits and stations come nobly up to the support of their Ministers, and to every good word and work, and we shall soon see a change for the better every where, and then we shall be able to say, "Peace be within thy walls, and prosperity within thy palaces."

Let us now consider, briefly,

II. That each circuit or station should [support its own Ministers.

There may be, I grant, some circuits and stations in our extensive work, so situated that they may not be able fully to meet the claims of the ministry; but if this should be the case, they ought, in my judgment, to be attached to others, or placed upon our list of missions, until they were able; yet even then, they should feel it to be both a duty and a privilege to do what they could towards the support of the Missionaries sent among them. These cases, consequently, do not constitute any difficulty in the way of the doctrine I have laid down.

In forming circuits or stations, this matter should be inquired into, and if, on the one hand, "each annual Conference" should "examine strictly into the state of the domestic missions within its bounds, and to allow none to remain on the list of its missions, which, in the judgment of the Conference, is able to support itself"—so, on the other, I think it would be well for the same body to inquire strictly into the state of the circuits and stations within its bounds, and to allow none to become or remain circuits or stations, which, in the judgment of the Conference, are not able to support themselves.

A circuit or station has no right to expect aid from the Missionary Society, when it is able to help itself; but aid should be afforded to all until they can support themselves.

But, perhaps, I am met with a difficulty; it may be said, the circuit or station is but feeble and unable to pay the Ministers. This may be so. But it will generally be found that a man's ability to perform a work is greatly influenced by the importance he attaches to it. I will illustrate this. A good brother, having a profitable business engagement, is invited to attend a prayer or class meeting, or a religious meeting of some kind, says, I am sorry, very sorry it so happens, but it is out of my power to be there. But if a member of his family be taken ill at the same hour, and danger is apprehended, he is able, yes; it is in his power to be at home, and spend much longer time from business than the previous case demanded. Again, were you in the third story of a house, you would feel, probably, no hesitation in saying, "I am utterly unable to descend from the third story window, without rope or ladder to facilitate my descent;" but let the house catch on fire, and let the alternative be to descend or perish in the flames, you would—yes, you would get to the ground some how. So it is with men's ability in supporting the gospel.

Find a member of the Church to whose heart the value of things unseen is strongly present, and you will hear him speak of his ability in this good work in a very different language from that formal, half-hearted professor, who looks at religion merely as an external decency, a pretty good thing for the orderly intercourse of society.

One member is unable to give any thing this year to the support of the gospel, because he is building a more commodious house. He began this work voluntarily; and if he acted wisely, he ought first to have set down and counted the cost, and ascertained whether, in view of all his liabilities, the claims of his family and of society, and, last though not least, the claims of the Church, he had assets sufficient to enable him to finish it. But, even allowing that as he progresses with the building, he finds that his resources are not sufficient to enable him to complete the work now, and at the same time meet the various claims above alluded to, what will he most likely do? Why he will not stop his building, neither may he refuse to pay his taxes, nor supply the wants of his family, he will not rob a neighbor to get

money to pay his workmen, and they must be paid; but he will rob the Church, he will refuse to pay his quarterage, he will wrong his Ministers in order to go on with his building! Another is unable to give any thing for the support of the gospel, because he has a son to send to college, or a daughter to some fashionable seminary abroad. He casts about in his mind, to see where the money is to be obtained to meet this additional expense; he sees that he must make some retrenchment—well, where shall he begin? Why, with the Church. He will pay less to all the objects of gospel benevolence, but specially less to his Ministers!

Inability in such cases as these, means want of inclination, and those who plead it would act much more ingenuously, if they were to say I have the ability, but not the inclination, to support the gospel. I hesitate not to say, that I honestly believe that in most cases it is not for want of ability to sustain the ministry; it is not for want of means to do it; but it is for want of an inclination to appropriate the means to that end. It would not be true, if I were to assert of a circuit or station, composed of such members, that they did not want a Minister and the ordinances of worship. But it is true that they do not want these as much as they want other things. If the question were asked—shall we dispense with religion and its ordinances, or the concomitants of more expensive living, or the completion of some plan of worldly gain? religion and its ordinances, it is agreed, may go by the board. O, if the professors of religion and other serious persons in our circuits and stations, thought the right way to live was to obey the injunction, “Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty”—Prov. iii: 9, 10—there would be no more such pleas of inability.

The conclusion to which I have come, after nearly thirty years' observation and experience, is, that the circuits and stations in this country, generally, are able to sustain their Ministers; but it requires some self-denial, and some well-digested plan and perseverance on the part of the official and private members of the Church to do it. It is said: “The poor Sandwich

Islanders support the gospel, in part, by carrying sticks of wood, one stick at a time, upon their shoulders, from the interior of the Islands, for several miles, over rugged roads and through mountain passes, to the coast, and selling it there. The barbarous inhabitants of British Guiana agreed to give that part of the deer taken in the chase, which they had formerly sacrificed to their idols, to the support of the Missionaries who had brought to them the good news of salvation. The women, stirred up by the example of the men, agreed to set apart one of their domestic fowls in each family, for the benefit of the Missionary, and gave with great cheerfulness the proceeds arising from the sale of the eggs or chickens." May we not learn lessons of self-denial and liberality, even from these barbarians?

How many are there in our Church, if they would simply give the value of the libations they poured out to the god of this world and to vicious indulgences, previously to their becoming connected with the Church, would suddenly find themselves able to do much more than what they do; and it is highly probable that none would find any room for the plea of inability, especially if they have a mind to work.

It is very doubtful, whether, in this land of abundance, any one can be found, who is so poor as to be unable to contribute any thing toward sustaining the ministry of the word. Now, an average 10 cents per month from all our members, and from all the friends of our Church, would, I think, be sufficient to meet the allowance of each traveling Minister in the Church. Can it be possible that in our Church there is one found, who, with proper management, could not furnish this amount? And then take into the account, that every one should give according to ability and privilege, and the thing can easily be done. And, it is certain, that if each member made his contribution "according as God hath prospered him," to this object, he would find his own soul to prosper more in spiritual things, and the word preached would be far more profitable to him. The circuit or station that has the ability, that is, is able by a little self-denial and management to raise the necessary supply for the support of

its Minister, but does not do it, sins against God, against man, and against itself.

Finally, your self-respect and independence ought to be maintained, and to do this let each circuit and station determine from their abundance to sustain their own Ministers.

Let us next consider,

III. The method by which the laborer's "hire" may be obtained, and the extent to which this duty should be performed.

1. The method by which the Minister may obtain his support. The Jewish dispensation abounded in minute rules and regulations on this subject; the gospel governs by leading general principles. When the Church of God was in its minority, it had "line upon line, precept upon precept;" but now that we are no longer minors, under governors and tutors, but have obtained that age and maturity in which we may enjoy all the privileges of the last and best dispensation of God to men, the mode of instruction and of precept is somewhat changed from the special to the general, and we are recognised as men endued with spiritual wisdom, enlightened consciences, and generous affections, to carry out the general principles of the gospel in all their legitimate bearings and tendencies. As the same authority which pointed out the exact amount that should be given to sustain the Ministers of religion under the law, has not said what should be the precise sum, or the particular method by which Ministers are to be supported in the Churches under the gospel, it is evident that we are at perfect liberty to adopt such methods as may seem to us best calculated to accomplish the end. It would seem that we are left wholly to what may properly be called "free-will offerings"—the sacrifices of the heart, or affections. And it highly comports with a religion which has its seat in the heart, and which makes its appeals to the noblest feelings of the soul, saying, "Ye know the grace of our Lord Jesus Christ, who though he was rich, for our sakes became poor, that we through his poverty might be made rich."

Originally, every thing connected with the Church of Christ was voluntary; and that it was designed to be so, appears not only from the New Testament, but from the fact, that for the

space of three hundred years, the Saviour took special care to keep his Church, during all that time, entirely disconnected with the State. Even, what some have supposed, that there was a law requiring a community of goods, in the infancy of the Church at Jerusalem, had no existence. For then all was free. The words of Peter to Ananias prove this:—"Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained was it not thine own? and after it was sold, was it not in thine own power?" The sin of Ananias and Sapphira consisted, not in giving only a part of what they had, but in falsehood. They pretended to honor God with all their substance, while they "kept back part of the price."—Acts v.

It is said, and with a considerable show of evidence, that the first method of sustaining the ministry was by contributions made at the Lord's table. When, in the primitive Churches, they were wont to celebrate the "Lord's Supper" every Lord's day, they, in their ardor and zeal, gave liberally; and there was a communion made of goods, as well as of hearts and privileges. The amount thus collected, was divided into three parts, of which one was set apart for the benefit of the poor, a second was applied to the support of the ministry, and the remainder was kept as a contingent fund. In this we have an example for making collections just before we take the Holy Sacrament. But whether we adopt this, or any other method, it should be a maxim with us, as Methodists, that the most voluntary is the best. For this best harmonizes with, not only the genius of religion, but of Methodism; and without doubt is most grateful to the feelings both of our Ministers and our people; and it is certainly most honorable to God, whose glory is the design of the institution of the Christian Church and ministry. For this cause I cannot approve, but seriously object to the supporting Ministers by the sale or rent of pews. I allow, and indeed it cannot be denied, that as long as men are free to buy or rent a pew, or stay away entirely from our solemn assemblies, this cannot with propriety be called a tax. Yet it has to my mind so much of the appearance of a rate imposed, and operates so unequally, that I

most sincerely hope the time may never arrive, when Methodist preachers, at least, may have to be supported in this way. Let not only "all our churches be built plain and decent, and with free seats," but our Ministers supported by voluntary contributions, in which every one may give according to ability and privilege. Let your Ministers be supported, but let their support be, as far as may be, the spontaneous effusion of a grateful heart, which anxiously inquires, "What shall I render unto the Lord for all his benefits toward me?" and then you will secure the approval of your Lord, which is better than life.

2. But to what extent is this duty to be performed? Some may suppose, that as the Saviour has not prescribed how much they are to give, they may give the merest pittance, as they may chance to have it, and yet not violate any express statute. But are there not certain considerations that will enable us to judge of our duty to the Ministers of the gospel? Let us consider what measures will best answer the purposes of justice—most fully agree with the language of the Scriptures—most effectually promote the best interests of the Church, and the salvation of the world. If these points are properly settled, we shall have a good rule by which to be governed in this matter, and our Ministers will have an adequate support.

The General Conference, having "full powers to make rules and regulations for our Church," have said what "the allowance to the Ministers and Preachers, and to their wives, widows and children," shall be; yet they neither claim nor exercise any control over the property of the membership; neither is there any article in the Discipline, which exposes a man to Church censure for not contributing to the support of the Ministry. If you will consider the allowance which the General Conference have made to a preacher, you will be prepared to judge whether they have evinced a spirit of avarice, as some have even dared to assert.

"1. The annual allowance of the married traveling, supernumerary, and superannuated preachers, and the bishops, shall be two hundred dollars, and their traveling expenses.

"2. The annual allowance of the unmarried traveling, super-

numenary, and superannuated preachers, and the bishops, shall be one hundred dollars, and their traveling expenses.

"3. Each child of a traveling preacher or bishop shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually, from the age of seven to fourteen years; and those preachers whose wives are dead shall be allowed for each child, annually, a sum sufficient to pay the board of such child or children during the above term of years.

"4. The annual allowance of the widows of traveling, superannuated, worn-out, and supernumerary preachers, and the bishops, shall be one hundred dollars.

"5. The orphans of traveling, supernumerary, superannuated, and worn-out preachers, and the bishops, shall be allowed by the annual Conferences the same sums respectively which are allowed to the children of living preachers."—Discipline, pp. 169, 170.

Knowing, however, that this allowance is but barely sufficient to furnish clothing for a preacher and his family, the General Conference authorized each quarterly meeting Conference to appoint a committee, whose duty it is "to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them." By this act, the committee referred to make such estimate as they judge proper, according to the necessities of the preacher or preachers.

1. To meet these claims is but justice; I say justice, for such is the light in which the Scriptures present this subject, and I wish here to record my testimony, and enter my solemn protest against the notion, that to meet these claims is a charity, and to be considered in the light of alms-giving. Did any one ever imagine, that when a man had labored for him all day, it was mere charity to pay him at night? On the principle of justice our Saviour has placed the support of his Ministers: "the laborer is worthy of his hire," or "of his meat."

I heard one of our stewards say, not long since, that when he called on a certain family for quarterage, they said, "they did not think it any charity to give any thing to their preacher or his family, so long as they had as good clothes and as much to eat

as what they had themselves." "True," said the steward, "it is no charity to give them any thing, but it is justice." And I fear that the persons alluded to are not the only ones who entertain similar views. Do such persons ever compliment themselves for their charities, because they pay those who render them services of any kind? Would they think of setting down as alms, what they give to the instructor of their children? Nor will a warm-hearted Christian, who is duly instructed on this subject, ever consider what he contributes to the support of the ministry in the light of charity, but as the payment of a just debt, for which there is a moral obligation resting on him, for services received the most valuable.

What sum will meet this demand? We have already seen in the extracts from our Discipline; but I may answer this inquiry further, by a comparison of the labors and services of the Ministers with those of others who benefit society at large by their talents and their toils.

Mental services are always considered worthy of a greater reward than mere physical, or bodily; because they require the exercise of the higher, nobler powers of our nature, and are more difficult to be obtained than mere muscular force. If we were to make physicians, lawyers and others who benefit their fellow men by the exercise of their intellectual powers the standard, I ask if the allowance is too great? Alas! my brethren, instead of this, how frequently are they put off with that which a mechanic or laborer would not be satisfied!

I have often been surprised, when I have observed that the people and members of a circuit or station, who (judging from what they have paid towards the support of their Ministers,) think the little they have paid demands the very best talent in a Conference, and even sometimes complain that their claims have not been properly represented at Conference, or the Bishop would surely have sent them some Minister of the loftiest powers of pulpit eloquence. At the very same time, it may be, the Minister they have, in any other place, might secure a fortune, while they refuse to give him a mere living. Is this justice?

Again, while they are, by industry, frugality and integrity,

(taught them by their Ministers,) securing to themselves property, will they so stint their Ministers, as not even to enable them to meet the just demands against them while laboring for them? Is this justice? I know Ministers who have traveled on circuits where their claims were not met, and who, to get along, have been compelled to go in debt, and after going to another circuit, have had to take what they received to liquidate the debts contracted on the circuit that failed to meet their claims, and in this way have been embarrassed for years; and some, for aught I know, will die in debt, because the circuit did not do its duty. Is this justice?

Should not Ministers and their families be supported in such a way as to enable them to mingle in society, without embarrassment from poverty and want?

2. To meet these claims accords with the language of the Scriptures. The Lord, as we have already seen, "ordained that they who preach the gospel should live of the gospel," not starve of the gospel, not to be depressed to the rank of paupers, but to so live as neither to pine in poverty, nor riot in wealth. Nothing less than this will enable the Ministers of the gospel to perform the duties incumbent on them. They are required to be "ready to every good work," and to be "examples to the flock" of all that is useful and benevolent. Read the duty of Ministers as set forth by St. Paul in his Epistles to Timothy and Titus, and then read in your Disciplines "the duties of those who have the charge of circuits and stations," and say how it is possible for them to perform those duties with the scanty support which they frequently receive. They are required, you know, to be "given to hospitality;" and nothing is more common, than for those who are in need, to apply to the Minister, as unto a common friend, for aid; and what shall he do, or what can he do, if you withhold from him an adequate support?

3. The interests of the Church will be promoted by giving an ample support to the ministry on each circuit and station. Were this done, every man would readily yield to the calls of the Church, in respect to going from place to place, as circumstances might require; it would add much to the energy of our form of

government, and tend greatly to diffuse evangelical principles in all our work. Locations would be prevented, in a great measure, and thus we should have the benefit of age, experience and useful talents. Partial locations would be found useless, and would be laid aside, and those who have thus been "entangled with the affairs of this life," would enter more fully the field of itinerancy with their brethren. The Church is standing in its own light, and working against its best interests, when it withholds the necessary support from its Ministers. It is deprived of the labors of some of our most useful and efficient Ministers in many places on this account. In many places "the harvest truly is great, but the laborers are few," simply because they cannot be supported. In some of our Conferences there are many who would be ready to say, "Here am I, send me," if they had any assurance they could "live of the gospel." Then, again, it prevents that change in our Ministers from circuit to circuit, and from station to station, which would keep up vitality and energy in the ministry and membership, so essential to the prosperity of the Church. It greatly embarrasses the Bishops in making out the annual stations of the preachers. And when made out, how afflicting to a Minister, especially with a family, when he hears his name announced in connection with a circuit or station that had just sent away a brother whom he esteems more highly than himself, with but a part of his allowance! He goes with a heavy heart, already somewhat embarrassed, it may be, because he has not received his allowance the previous year. He is ready to exclaim, "O Lord, how long shall it be, ere the Church comes up to its duty in sustaining its Ministers?"

I have often thought of the words of Dr. A. Clarke—he says: "If preachers of the gospel were as parsimonious of the bread of life, as some congregations and Christian societies are of the bread that perisheth, and if the preacher gave them a spiritual nourishment as bare, as mean, and as scanty as the temporal support which they afford him, their souls must, without doubt, have nearly a famine of the bread of life."

4. Sustain the ministry, and you will thereby promote the conversion of the world. The Church should consider itself as "the

light of the world," and from it, as from a center, the rays of heavenly light are to go forth in every direction, until the whole earth shall be illuminated. No country, no clime, no tongue, no class, no character, how ever deeply degraded by sin, should be excluded from the benevolence of the Church. Ministers should be able to go every where, preaching the gospel. I plead not for great riches for the ministry, but competency. Let our Missionaries be sustained at home and abroad, until the fields they now occupy shall yield their increase, and being fully able, shall be taken into the regular work as circuits or stations.

Truly, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi: 24, 25. And "it is more blessed to give than to receive." I have always found that where the people of a circuit or station were liberal in supporting the gospel abroad, they were the most liberal in supporting it at home; and the cause of missions, which is the cause of God, should always lie near our hearts. Yes, while the Christian, with his soul under the influence of the love of Christ, beholds the moral desolations of the earth, and the habitations of cruelty, he exclaims,

"My God, I feel the mournful scene,
My bowels yearn o'er dying men,
And fain my pity would reclaim,
And snatch the fire-brands from the flame."

And if he cannot say, "Here am I, send me," he will do what he can to aid in sending others; and he will contribute according to his means, and in proportion to the magnitude of the enterprise.

But I must ask your patient attention to,

IV. The agencies by which the "laborer" is to obtain "his hire."

So important is the affair of finance in the Church, that, time after time, the subject has been brought up before our Conferences, and after all that has been said and done, I know not but that the allowance of our preachers may be secured by and through the

following agencies, as well as any other way which can be proposed :

1. Let the preachers enter upon their work "in the fulness of the blessing of the gospel of Christ," and with a determination to keep, "for conscience sake," the rules of a preacher, as laid down in our book of Discipline. Let them visit from house to house, "and teach every one therein, young and old, to be Christians inwardly and outwardly ; make every particular plain to their understandings ; fix it in their minds ; write it on their hearts. In order to this there must be 'line upon line, precept upon precept.' What patience, what love, what knowledge is requisite for this ! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week ? Each try himself : no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification." Such is the language of our excellent Discipline. In a word, let us, brethren in the ministry, "remember ! a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline ! Therefore" we "will need to exercise all the sense and grace" we "have." Much, very much depends on the ministry, not on one Minister, but all, lest what is built up by one should be thrown down by another. I have read somewhere, the following remark, concerning the usefulness of a Minister : "If he were doing much good to that people, they would give him a better coat ;" and "in the spirit of this remark," an Englishman said, "the Americans act, for, in the United States a Minister cannot bring an action to recover his salary, hence it is expected that the Minister will faithfully perform his whole duty, and thereby teach the people to be honest ; and if he does this, as he ought, there will be no need to bring a suit, if he could." There may be exceptions, but as a general thing, I am persuaded that if we, as Ministers, were more faithfully and fully to "give ourselves continually to prayer, and to the ministry of the word," teaching the people "publicly, and from house to house," we should be better supported than we now are. I fear that we depend too much on our public administrations, and too little on those things

that have a direct bearing upon the great work in which we are engaged—"the spreading Scriptural holiness over these lands." In the language of our Discipline I would say, "And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better;" and I would add, until some of them become a great deal better, I have but little hope that our Ministers will be supported as they should be.

2. Let the stewards all "be men of solid piety, who both know and love the Methodist doctrine and Discipline, and of good natural and acquired abilities, to transact the temporal business." The rule by which the primitive Church was governed in the selection of Deacons, should govern us in the selection of stewards. "Not any man, not every man, not the nearest relative, or best beloved friend; but such as were of honest report, whose public character was known to be unblemished; and men who were full of the Holy Ghost, the influence of which would keep all right within, and direct their hearts into all truth; and men who were known to be men of prudence and economy, for not every good and pious man may be proper for such a work."

Great care, therefore, should be observed, in the selection of stewards, both by the preacher having the charge of a circuit or station, whose right it is to nominate, and by the quarterly meeting Conference, who may confirm or reject such nomination. None should be retained in the stewardship who do not and will not perform their appropriate duties. Let the quarterly meeting Conferences see to it that each steward do his work faithfully, or dismiss or change him.

The stewards may be said to have three tables to which they should attend, that of the Lord, and that of the poor, and that of the Ministers. The two former are of vast importance, and should by no means be neglected; but the heavy demands I have already made upon your time and patience, oblige me to turn immediately to that part of a steward's duty which provides for the Minister's table.

Of this, (judging from their fruits,) I fear some who hold the

office seldom ever think. I know, however, and I rejoice to know it, that there are some who bear it upon their hearts continually, and in their efforts to provide for their Ministers a suitable support, endure willingly considerable labor, anxiety and pain, if they can but succeed. That ardent zeal which they so much admire, at which they often rekindle their own languishing fires; that indefatigable labor at which they often wonder as more than mortal, are the result of the exalted, lofty views which the Minister has formed of his own high calling; and they, as good stewards, with large and generous hearts, will often think how easily could, and how readily ought, the whole circuit or station to support that one man who labors night and day for their good. They spurn the thought of clogging the wing of an angel, or pressing down to earth one who is laboring to bear others with him in his flight to heaven. And as "out of the abundance of the heart the mouth speaketh," so the faithful steward having formed just views of the duty of supporting the Ministry, will endeavor to instil them into the minds of others. This is the special duty of a steward with regard to the support of a Minister. It is, I verily believe, for want of this, that many of our Ministers leave their fields of labor unpaid. If any one, on hearing the miserable pittance that some circuits give, should exclaim against them as being niggardly and covetous, I should not be surprised, though I might be loth to consent. I would endeavor to clear them if possible from such a charge. I would say, look at their works of benevolence towards other objects. Some of them give to the Missionary Society more than they do to their Minister; some make liberal contributions to the Bible and other societies, to Sunday Schools, Churches, till their charities perhaps would double or treble their quarterage or contributions for their Minister's support. Nay, I have known some who subscribe to other Ministers, if they did not support their own. If to this the person should reply to my apology for them, "The greater the shame for them! Do they not know that God says, 'I hate robbery for burnt offering,' and requires them to be just before they are generous?" Well, what must I say to such a person, who should inquire after the cause of this inconsistency on your

part? "How is it," it may be asked, "that the same men seem at once covetous and liberal, generous to those whom they never saw, and unjust towards him whom they see, or should see, every time he preaches in their town or neighborhood?" I think I can solve this mystery, if it be one. Ministers usually plead every other good cause but their own. Their zeal has often been manifested while they have advocated the claims of the Missionary, Bible, and other benevolent societies, and they have called forth the liberal zeal of Christians, till all these excellent institutions are furnished with funds. But they cannot, will not plead for themselves. "What!" exclaims some generous stranger, "and is there no one else to plead for them? Shall they be suffered to pine in poverty, because they are modest, and devoted to the interests of others?" "No," should be the reply of every steward, "I will plead their cause. They shall not want on account of their excellence. As they plead every other good cause in all its aspects, till men feel and meet their claims, so will I present their claims on our generous support, and wipe away the reproach that attaches to our circuit. They who have watered others, shall be watered, and they who advocate the claims of others, shall not be left themselves unrewarded, for want of some one to advocate their cause." I would, therefore, urge this with zeal; because I know that much depends on the spirit and course pursued by the stewards. One narrow-minded man among them, will often hinder all the rest, and even the people from doing their duty towards their Ministers. I know not how such an one can escape the condemnation of Christ for thus robbing the Minister, not only of what he himself owed to his support, but also of all others whom he prevented from giving, except by resigning his office, for which the soul of such a niggard is wholly unfit, or by obtaining pardon for the past, and a more generous heart for the future.

Some stewards soothe themselves by saying, our Minister is contented, or does not complain. How do they know he is contented? And must a Minister's delicacy always be tried, by being left to suffer until he is compelled to complain? If so, I do not marvel that he should retire from such a circuit or station.

Is such a course generous and kind? Ought not the stewards to consider it their duty to inquire into his circumstances, and see whether there be no just ground for complaints? and if they find he has, should they not determine to spare his feelings, by supplying, immediately, all his wants, or by giving him that which is justly due to him?

The stewards, for the purpose of accomplishing this desirable object, should divide their circuit or station into districts of one or more classes, as the case may be, and each take charge of a district. They should be very particular in apportioning the entire claim or claims on the circuit or station among the several classes according to number, ability and privileges. Having done this, as soon as practicable after the claim or claims are ascertained, they should give immediate notice to each class of the amount of its apportionment, and then propose to the class that each pay according to the rule laid down by the apostle, who says, "I mean not that other men be eased, and you burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply of your want, that there may be equality." The apostle evidently designed, in these directions, to guard against an unequal distribution of the expenses of the Church; to prevent some from being burdened with too great a liberality, and others eased by withholding what they justly owe. And lest these calls for such supplies should find them unprepared, he instructs them, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi.

2. To give then, merely, as we happen to have something in our hands, or under the impulse of excited feelings, when the call is made, does not come up to the requirements of the apostle; but each individual should be urged to lay by him in store a portion of his income for the use of the sanctuary of God. Each member, rich and poor, old and young, should voluntarily agree to bear an equal proportion of the claim on the class according to his ability. For it certainly cannot be just, that the whole expense of supporting the ministry should fall on a few liberal

souls, as is too frequently the case, while others who are more avaricious than religious, do but little or nothing. I verily believe if the stewards were to visit the class or classes in their respective districts quarterly, they would, at least in a majority of instances, raise the amounts necessary. And can that member stand justified before God, who withholds from the Church that which he justly owes it? God has commanded, "Let him that is taught in the word, communicate to him that teacheth in all good things." Surely no member will look on with that indifference which selfishness alone can impart, while he sees his benevolent brethren, who love the cause of God above all things, exerting every nerve to support it. If there be any such members I would ask them to consider, "that it is more blessed to give than to receive." And if the stewards should find any who will not hearken to the voice of justice, nor be moved to duty by the recompense of reward, let them not think that any steward is stepping aside from his duty, in reminding them of their duty. The apostle Paul enjoined upon Timothy, that he should "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth as richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi: 17—19. Dr. Bangs says: "I see no reason why an avaricious man, who withholds that aid which he justly owes, for the furtherance of the gospel of Christ, should have the fellowship of the saints, any more than for an habitual drunkard, or any other immoral man. Each is equally condemned by the law of God." I know, however, that after the stewards have done what they could, they are often severely tried by the indifference, covetousness and injustice of others. Sometimes they cannot obtain even what some persons have engaged to give. Can this be because the delinquents know, that for debts due to religious services, no constable or sheriff can be sent? Must Ministers be left wholly, so far as such are concerned, to be "recompensed at the resurrection of the just." The Lord grant that all such may find

mercy at that day ! Let not the plea that is sometimes made, the Ministers are becoming rich, deter the stewards from doing their duty faithfully, and delivering their own souls. But there is no danger, while we have such Ministers as we have generally had, who are "in labors abundant, spending and being spent" in the service of the Church, especially while you hold the purse in your own hands. I cannot close, even at this late hour, without recurring to the solitudes with which I commenced. Some, I fear, will harden themselves in their sins, by saying, or pretending to think—well, we have had a mercenary sermon to-day. But I would most affectionately admonish all such, that you will find at the last day, that many of our Ministers, when they entered the traveling connection, were not only free from debt, but had flattering prospects of a fortune, who have been not only reduced to poverty, but greatly embarrassed in their circumstances; that they might win you from an undue love of the world, which would have drowned you in perdition. But how precious must be your souls, and how desirable your salvation, for the sake of which your Ministers will endure that poverty which you would rather lose your soul than bear !

I cannot close without reminding my brethren in the ministry, that though I have endeavored to prove our claims on the liberality of our people, "no pen of man, or tongue of angel, can declare all that intensity of mind, or fidelity of labor which we owe to the souls committed to our care." Let no mercenary attention to our temporal dues cast a blighting mildew over the pastures to which we may lead our respective flocks. It is exceedingly difficult for us ever to say or do much about our allowance, without injuring ourselves and our charges. I even tremble, lest this well-meant effort may have an effect different from that which was designed. O, thou Great Head of the Church, look upon us, and grant that this effort of thy servant to advance thy holy cause, and the best interests of thy Church, may be acceptable in thy sight, and redound to thy glory, through Christ Jesus my Lord !

Brethren in the ministry, let us consecrate ourselves anew to the service of Christ, and trust him, who openeth his hand and

satisfies the wants of every living thing, to take care of you and yours.

For the warm and generous friends, whose hearts have responded, as I have no doubt some have done, to all that I have said on the behalf of Ministers, I thank God, who hath put it into your hearts to make those generous sacrifices, which you have made for our support, and pray that they may be abundantly repaid. "But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man accordingly as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. ix: 6, 7, 8, 10, 11.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

SERMON VIII.

RIGHT AND WRONG USE OF RICHES.

BY THE REV. WILLIAM WINANS, D. D.

OF THE MISSISSIPPI CONFERENCE.

“There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.”—*Proverbs xiii: 7.*

We understand riches to be any excess of possessions over and above simple necessities of life and comfort. The love of riches we deem an original and a universal passion among men. It is found in earliest childhood, and it leaves not the human bosom till the pulse of life ceases to move it. Nor do we scruple to believe that it is an affection implanted by the all-perfect Author of man's being; and that, like all other endowments received from him, it is good in itself—and, when properly directed, good in its tendency. It is true that an apostle has said, that “They that will be rich”—that yield themselves up to the desire of being rich—“fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” But it is manifest that the apostle restrains the word rich to its ordinary meaning, *i. e.*, the possession of money, or of such other valuable property as might be purchased with money; for, he immediately adds, “The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” The wise man speaks of durable riches, as, by the appointment of the all-wise God himself, a reward or fruit of true wisdom; which must

therefore, be intrinsically good, and a legitimate object of human desire. Many other Scriptures support the position that the love and desire of riches, when properly directed, are lawful to man, approved of God, and tend to the proper good of him by whom they are indulged and followed.

We think it proper, before entering formally into the discussion of our subject, to observe, that the word *hath* does not so much express possession as enjoyment. It is evident that he who has made himself rich, has an abundance in possession; and it is equally evident that he who has made himself poor, has dispossessed himself of the abundance which he once had. The word *hath*, then, as used by the wise man, signifies to enjoy.

The general intention of the text is, we apprehend, to indicate the proper direction of that love and desire of riches, which we have assumed to be universal among mankind, with the advantages resulting from giving to them that proper direction; and to intimate human liability to error, in regard to that direction, with the evil which will be incurred by such error. This evil is, by the text, represented as consisting in an utter failure in the purpose with which the misdirected desire is followed. And were there no other evil attendant on such misdirection, this failure were enough, one would think, to induce every wise man to guard carefully against every tendency to it, that he may not "Labor in vain, and spend his strength for nought."

We shall now, without further introduction, proceed to discuss the doctrines of our text; and, as we conceive the division of the text to present the best arrangement of its subject-matter that could be made, we shall adopt that division as our plan of treating it; and shall,

I. Endeavor to make it appear that there are those who make themselves rich, and yet have nothing. This, we shall attempt to exemplify in several particular instances; and,

1. He that maketh himself rich, by fraud, oppression or cruelty, can enjoy nothing from his ill-gotten wealth—in the sense of the text, he "hath nothing." A consciousness of the wrong by which he has become rich, will, if he be not lost to every noble sentiment—if he be not rendered callous to all the

feelings which distinguish man from a demon, render bitter every cup of pleasure that riches may convey to his lips. Humiliated by the remembrance of his baseness and moral degradation, whatever countenance he may assume before men, he will blush in the presence of his own thoughts, when he looks upon that wealth, which he knows was wrung from necessity, swindled out of the possession of the ignorant, or torn from the feeble hold of the helpless. He can but see, in his riches, a monument of his disgrace—a blazon of his infamy. And if every instinct of religion be not extinguished in his bosom, he will tremble with terrible apprehension, when he remembers that he must render an account to an infinitely just and an omnipotent Judge, for his unrighteous dealings with his fellow-men, and that He will reward every man according to his works. The punishment to which He will doom the unrighteous and cruel man, can be evaded by no skill nor artifice—can be averted by no might nor management: so that he who has contrived to escape condign punishment at the hands of man, shall meet the chastisement due to his iniquity at the hands of the righteous Judge, whose decision is fate.

Besides all this, there is a Providence which takes an exact account of all that is transacted among men; and which, though it permit temporary success to iniquitous proceedings, sooner or later, even in this life, returns full measure to those who have prospered at the expense of justice. Either the ill-gotten wealth is rudely torn from their possession, or, what is perhaps more common, becomes a whip of scorpions, to “scourge the offending Adam” in them. Thus, conscious of baseness, apprehensive of the just judgment of a righteous and an almighty God, and under the ban of a Providence that pervades and rules in all things, those who have made themselves rich by injustice and cruelty, have labored in vain, and may not enjoy their ill-attained prosperity.

2. He that maketh himself rich, with the purpose of hoarding up his possessions, does not enjoy what he has accumulated. His possessions, though vast as those of Cræsus, yield him no real advantage. Nay, the desire of abundance robs him of the enjoy-

ment of even the necessities of life and comfort which he uses. Often it is the case, that those who make themselves rich, with the purpose of hoarding up their possessions, stint themselves, in the use of these necessities, to the smallest amount with which nature can be sustained ; while they are prevented from enjoying the niggardly supply of their wants, which they do allow themselves, by the regret which they feel at the lessening of their accumulation by so much. — This may be regarded as an extreme case ; but, to a considerable extent, it is a just representation of all who gather riches, with the purpose of hoarding. Of his hoarded wealth, what rational enjoyment can the rich man possibly have ? In what sense can he be said to appropriate it to himself ? Suppose him to have in his possession property of various kinds, or specie to the amount of five millions of dollars— if it is not to be used at all, or, if used, employed for the sole purpose of increasing the amount possessed, what more advantage can he derive from this hoarded treasure, than he would from the possession of five millions of whetstones, worth a dollar each, which he would carefully store away, in an ample magazine, never to be used during the life of the possessor ? Will it be said that his imagination can assign a value to his hoarded treasures, with which it cannot invest the supposed accumulation of whetstones ? And what is this but to ascribe his enjoyment of wealth to mental alienation ? And is not the lunatic who collects pebbles and scraps of paper, and invests them by a simple power of imagination with monetary value, in sober reason, as rich, in the enjoyment of as much wealth, as is possessed by him whose hoarded dollars, repositied land-titles, or any other species of unused treasure, is, in nominal value, no greater than his ? Such, in truth, is the relation which he, who hoards his possessions, sustains to his riches—his only enjoyment of them is the hallucination of insanity !

We include among those who hoard their possessions, such as employ what they possess, be it more or less, for the sole purpose of increase. Though the two modes of hoarding are very different, the result of investing in productive enterprise is precisely similar to that of locking up in the strong box, viz: the having

of capital in possession, with the purpose to withhold it from useful appropriation. It may be true, that most of those who employ themselves in accumulating property, without applying it to useful purposes, have it in view, at some indefinite future period, to change their course, and appropriate their multiplied possessions to the proper advantage of themselves or others; but, for the time being, they have no more enjoyment of their riches than if they were locked up in a fire-proof safe; and, practically, the fact is just about the same as if they intended to continue an unbroken course of accumulation to the end of life. For, it is a well-known fact that those who, while engaged in a career of acquisition, have refused to appropriate to current usefulness a portion of their possessions, rarely, if ever, reach a point at which they are prepared to say, "It is enough," and to commence an appropriation of what is in their possession. And while this process of accumulation, without appropriation, is going on, the wealth of those so employed is no more enjoyed than are the waters of the flowing stream by him who has a legal title to call the stream his own.

The utterly unsatisfactory and foolish course of which we are now speaking, we have heard graphically described by a Minister of the gospel, in a humorous representation of some cotton planters of Mississippi. He supposed the planters in question to have had nothing, at the commencement of their career, but ability to labor. With this capital, they began; and they labored, that they might get some money, with which to buy a negro, to make cotton, to get more money, to buy more negroes, to make more cotton, to get more money, to buy more negroes, to make more cotton, to get more money, to buy more negroes, to make more cotton, and so on, until death should stop the perpetual whirl. Nor is this endless round peculiar to the Mississippi cotton-planter. The merchant sells his first stock of goods for money, with which to purchase a larger stock of goods, to sell for more money, with which to purchase a still larger stock of goods, to be disposed of for a still larger amount of money, with which to purchase, &c. &c. And so, indeed, in any branch of business, where accumulation is the sole object, it is a perpetual

revolution, within whose periphery the accumulator stands, no otherwise interested in the movement, so far as enjoyment is concerned, than as he sees the gyration and calls it his. This, indeed, is the only enjoyment he can receive from the ever-accumulating treasure in his possession—his only indemnification for his many and distracting cares, his wasting anxieties, his arduous toil!

3. He that maketh himself rich, that he may procure to himself the means of luxurious living, enjoys nothing from his abundance—in other words, his enjoyment is not augmented by this destination of his increased riches. This position, we know, will be regarded by many as utterly untenable—nay, as flagrantly false. It must be admitted that luxury affords many transient gratifications; but, when the balance-sheet of its influence is carried down, it will be seen that, ninety-nine times in a hundred, it has robbed its votary of much more enjoyment than it has conferred upon him: so that, on the whole, he who has made himself rich to secure the means of luxury, has, by so doing, derived no increase of enjoyment to himself. The simple tastes of nature cannot relish the luxuries ministered by riches; and he knows little of the history of human enjoyment, who does not know that the pleasures resulting from the gratification of natural tastes are far superior to those resulting from the gratifying of those that are factitious. But, were not this the case, who does not know that the almost inevitable consequence of indulgence in luxury is indigestion, followed by painful, protracted disease? Dearly do the votaries of luxury usually pay for the few artificial pleasures which they have procured themselves at so much expense! The poet well understood what he said, when he affirmed that

“The man of pleasure is a man of pain.”

Dyspepsia, with its thousand horrors—Gout, with its agonizing twinge—Paralysis, with its withering and benumbing strictures upon the springs of life—and Apoplexy, with its instant, lightning-like fatality, fearfully avenge the outrages of luxury upon the sacred simplicity of nature, and justify the assertion that he gains nothing by the process, who maketh himself

rich, that he may live in luxury. Nay, so far from gaining any thing to his enjoyment in this way, he loses incalculably—so much, that even the peasant, whose fare is of the coarsest kind, has more real pleasure, from his plain and limited means of enjoyment, than the rich man can elaborate from his abundance and variety of delicacies.

4. He that maketh himself rich, that he may gratify his vanity, and thereby derive enjoyment from his riches, misses his aim, and does not increase his enjoyment. If successful in his immediate aim—the gratification of his vanity—he does not, therefore, secure to himself enjoyment; for, it is a well-known fact, that vanity rarely, if ever, consists with enjoyment—it is too querulous, too prone to jealousy, to envy, and to morbid apprehensiveness of slight, of neglect, and of contempt, and, in a word, too dependent on the opinions and dispositions of others, to be compatible with enjoyment. The vanity resulting from wealth, in a great measure dissociates its subject from all around him. Upon those who have less wealth than himself, the man vain of his riches, looks with a scorn and an indifference which are utterly inconsistent with the existence of social relations; and though he mingles with equals, and servilely dances attendance upon his superiors in riches, yet he regards the former with impatience, as formidable rivals in the race of glory, and the latter with envy and bitterness, as having outstripped and thrown him in the shade by their superior success in that race. Or, if he complacently imagine himself the prince of his class—if he see none who are his superiors—none even his equals, among the most fortunate of the votaries of Mammon—still, some man of acknowledged wisdom and of indisputable integrity, may demur to his claim of consequence and felicity, on the score of his unrivalled wealth, as Solon, the wise and upright Athenian, did to the claim of Cræsus, the rich and vain King of Lydia; and the withholding of this single suffrage will excite so much mortification and resentment, as will more than counterbalance the enjoyment arising from gratified vanity. Moreover, such is the constitution of the human mind, that vanity cannot find its proper gratification in any display that has not the recommendation

of novelty, either in the eyes of the vain person himself, or in those of the spectators, on whose admiration vanity is chiefly dependent for its entertainment. Those who are vain of dress, equipage or furniture, can find gratification in their establishments, in these departments, no matter how rich or splendid they may be, no longer than while they are new enough to excite the gaze of admiration: so, also, as soon as it is so familiar a fact that the millionaire is a man of boundless wealth, that it ceases to be the theme of admiring remark or of flattering comparison, the vanity which had formerly been excited in him, turns away, as "the full soul loatheth the honey-comb." Connect with all this the inquietude which he who identifies his glory with his riches, must feel, at the proverbial insecurity of the foundation on which that glory is built, and it will be evident enough that he that maketh himself rich, with a view to the gratification of his vanity, has embraced a shadow—has secured nothing by the operation. A man of sense, who believes that the deference and respect with which he is received, are conceded to his wealth, too heartily despises the judgment or the principles of those who make such concessions, to be rendered vain by them; hence, he whose vanity is thus gratified, owes any enjoyment he may derive from this source to his own pitiable folly. True, rational, manly enjoyment cannot be thus excited; and pitiable, indeed, is his condition, who owes the enjoyment he derives from his wealth, to worse than puerile imbecility of mind!

5. Those that make themselves rich, that they may transmit wealth to their children, usually labor in vain, securing no advantage by their success; or, worse, prepare for themselves disappointment and sorrow in their latter days. A competent provision to enable children, by industry, economy and prudence, to live in comfort and respectability, is what every wise and well-disposed parent would wish to secure for his; but the expectation of great wealth, on the part of children, is so far from being desirable, that, ninety-nine times in a hundred, it will induce an utter neglect of that preparation which is indispensable to their acting well their part in mature life. Moreover, the ample means of indulgence which the children of the wealthy generally re-

ceive from their parents, are exceedingly apt to lead to the formation of habits of extravagance and dissipation, unfriendly alike to the perpetuity of wealth, to virtue and to happiness. Or, if aware of this danger, or, if influenced by parsimony, the parent confines the means of his children within the limits of prudence and economy, a thousand to one, that those children will consider themselves cruelly stinted in their supplies, will nourish unfilial feelings towards the parent who restrains them within such narrow limits, and will long for the time to arrive, when, freed from the galling restraint to which they are subjected, they may revel with boundless indulgence in those pleasures from which they are now withholden, by what they consider want of liberality on the part of their parent. In either of these cases, there is great probability that the riches which have been gathered by the parent with much care and labor, will be speedily dissipated by the children to whom they descend by inheritance.

Solomon has represented the vanity of accumulating wealth for children, by remarking, with regard to his own experience in this matter—"I hated all my labor which I had taken under the sun; because I should leave it"—the fruit of my labor—"unto the man that should come after me"—my son—"And who knoweth whether he shall be a wise man or a fool? Yet he shall have rule over all my labor, wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity." Fools, most probably, those children will be, whose parent has made himself rich with a view to endow them with great wealth. For, influenced by this motive, he will be likely to neglect giving them such an education, and training them up in such principles and habits as will entitle them to the reputation of being wise.

But, all this apart, if the parent collect wealth, merely with the purpose of transmitting it to his children, the whole value of that wealth must be prospective, and must inure to the children. He may, indeed, have provided a sumptuous feast, but it is for his children. He, himself, has no enjoyment of it—he is merely a purveyor for his children—his principle of action precludes his participation in it. He may exult in the ample provision he

has made for the enjoyment of his children ; but himself he has doomed to the rigors of abstinence, in presence of the abundance he has provided. He hath, *i. e.*, he enjoys nothing, in the midst of the profusion which he has heaped together.

6. Finally. He that maketh himself rich, that he may leave some splendid exhibition of *post-mortem* benevolence, as a monument of his princely munificence, can have no real enjoyment of the riches he has acquired. Had those mighty sums, for instance, which have been bequeathed, at the end of long courses of accumulation, to the establishment and endowment of magnificent colleges, been appropriated to the purposes of education, by a judicious distribution, through the twenty or thirty years in which those vast sums were being accumulated, there might, indeed, have been no marble palaces of education, to perpetuate the memory of the donor's munificence to future generations ; but there would have been hundreds of elevated and polished individuals, who would have "risen up and called them blessed," for having afforded to them the means of escaping the thralldom of ignorance, and of acquiring that intelligence and training, which had qualified them for the rational enjoyment of existence, for usefulness to their generation, and for respectability in society. In a course like this, what enjoyment might every rich man procure for himself, through, perhaps, a long course of years ; and how inadequately is the privation of this enjoyment compensated, by any gratification that may result from the purpose to "die, and endow a college !"

There is, we think, something very humiliating in the course of those who retain in their own grasp an immense amount of means for the benefit of mankind, till the palsy of death unlooses their clutch ; and, then, when they must part from their possessions, advance a claim upon the gratitude and admiration of the world, for a magnificently benevolent appropriation of what they can no longer retain. We say not that there is, positively, no enjoyment of wealth in this course of proceeding ; but we do say, that, comparatively, there is not only none, but incalculably less than none. He that withholds from current useful-

ness the benevolence which might adorn and bless a whole life, that he may throw the halo of that benevolence around his tomb, renounces the substantial happiness of years, for the gratification of a moment; for, he that maketh himself rich, that he may display magnificent liberality in his last will and testament, sacrifices the whole of life to the hour of death. He enjoys nothing from his wealth—nay, indefinitely lessens the gratification it might and would afford, if he used it properly.

Observe! Our text does not say, generally, that he that maketh himself rich, hath nothing. This would not have been the truth; for, there are those who acquire riches by honest means and for laudable purposes, and who, in the fear of God, liberally employ their wealth for the benefit of mankind, who enjoy abundantly the riches which the blessing of God upon their skill, their prudence and their industry, has poured into their laps. Merely becoming rich, infers no disapprobation of God, no disability for the enjoyment of the wealth acquired. On the contrary, he who becomes rich, by right means and from right motives, and who uses his incoming wealth for the glory of God, and for the good of mankind, has the divine approbation on his course, and derives from his wealth an amount of enjoyment corresponding to its greatness.

II. Our second proposition affirms that “there is that maketh himself poor, and yet hath great riches.” The mere fact of being poor, or of having become poor by one’s own act, is not, in this proposition, affirmed to secure great riches. Many that are poor, and that have made themselves poor, are, in every sense of the word, poor; and derive from their poverty no advantage or enjoyment whatever. Their’s is an unmixed cup of bitterness—an ill-fortune, unalleviated by one favorable or mitigating circumstance. Our text only affirms that there are those, who, in divesting themselves of their riches, become greatly rich, or secure to themselves the highest advantages that wealth can bestow. Who these are, it imports us much to know; and our present business is, as far as we may, to ascertain who they are, by considering in what manner wealth may be relinquished with such advantage. Correct information on this point were far more

valuable than a discovery of the philosopher's stone, or the development of an effective system of alchymy. In attempting to afford this information, we say,

1. That he that maketh himself poor—that lessens the amount of his riches—by providing liberally for the sustenance and comfort of himself and of those dependent on him, secures to himself by no means the least important of the advantages which riches can confer. So thought the wise man, when he said, "It is good and comely for one to eat, and to drink, and to enjoy the good of all his labor that he taketh under the sun, all the days of his life, which God giveth him; for it is his portion—the gift of God." In this provision, we do not understand that luxury for the table, or extravagance in dress or furniture is included. These are not necessary either to subsistence or comfort, and are, therefore, a waste of what should be the means of usefulness. Though they may gratify pride and vanity, they bring no real enjoyment to those who indulge in them. But all that is needful to life and comfort, is in accordance with the design of God, as manifested in the constitution of man's nature; and, therefore, affords to those who participate in them, real and rational enjoyment: so that he who thus prevents the increase of his riches, or, who even by these means lessens the amount of wealth he already possesses, derives from his wealth an advantage greatly superior to that which would result from retaining in his possession the amount he has expended in securing it. The enjoyment so obtained will bear the light of reflection, as it infers no self-reproach.

2. He that maketh himself poor, to secure to himself the means of valuable information, or to his children a useful education, secures, thereby, a vast amount of rational enjoyment, from the use of his wealth. To secure the former, a considerable appropriation of his wealth, must be made to the purchase of such books as contain the information he needs, and that will facilitate his acquisition of that information. A heavier expense still, in the time he must devote to the study of those books, in order to obtain the information with which they can supply him, must be incurred. That time, if skillfully employed in the acquisition of

riches, might be worth thousands of dollars to him ; and is, therefore, to be taken into the account, when estimating the sacrifice of wealth that must be made in the securing of valuable information. Both these expenditures must be made in order to secure the object in question ; and they constitute no inconsiderable drawback upon the riches of the person who pursues this course. But this is far more than compensated to him by the intellectual enjoyment, the superior qualifications for usefulness, and the increased respectability which the information so acquired has conferred upon him.

The education of children requires great expense. Much of their time which might be occupied in productive labors, must be given to this business—much the greater part of that time, during which nature and law subject children to the control of their parents. And, during all that time, the parent must bear the expense as well of their children's maintenance as of their instruction. The whole process, then, is one of expenditure, without any countervailing gain of wealth. Yet, certainly, no wise and rightly-disposed parent could hesitate a moment to abridge his gains, or even greatly to impair his wealth in possession, if need be, rather than not secure to his children the advantage of a liberal education. A great part of the Book of Proverbs is taken up in showing the transcendent value of wisdom and knowledge—that it is unequaled by that of any or of all other earthly possessions. Silver, gold, jewels, power, authority, are not to be compared with these. This is the high estimation in which the wisest of men, who wrote these Proverbs, held wisdom and knowledge. With these, it is the purpose of education to endue its subject, and by so doing, to put him in possession of treasures, incalculably more valuable than the riches which are valued in current coin. The father, therefore, when he has exchanged a large portion of his riches for these superior advantages to his children, must derive, from such a use of those riches, far more enjoyment—has made an unspeakably more valuable appropriation of them than he would if he had retained them in his own coffers, or, by employing them as the means of accumulation, at any rate of profit ; and, therefore, by thus becoming

poor, he secures to himself the most valuable and permanent riches, in the pleasure he derives from the cultivation of his children's minds, from the respect with which he sees them regarded by society, and from the qualifications which education has imparted to them, for acting their part well in life.

3. He that maketh himself poor, that he may improve the condition of mankind generally, and of his own country in particular, lays up in store for himself treasures of inestimable value. Contributions to the diffusion of science, for the improvement of the arts, and for the establishment of freedom and good government, redound so much to the general welfare, as cannot fail to inspire a heart in which noble sentiments prevail, with sweeter, sublimer and more lasting pleasure than the possession of any amount of wealth could secure. 'The erection and endowment of schools and colleges—the patronage of letters and the arts—the improvement of the soil in its productiveness—the removal of nuisances—the facilitation of intercourse and transportation, by the construction of roads and canals, and by the clearing away of obstructions in navigable streams, and the establishment of manufactories—in a word, the development and increase of the means of subsistence and comfort, so far as they depend on the employment of private capital, are objects of such wide-reaching and permanent utility, that no personal gain can afford equal satisfaction with that which results from having liberally participated in them. And, hence, those who thus impair their wealth, lay up for themselves riches, which go on to increase with every accession of advantage which results to the public from these works of general utility.

4. He that maketh himself poor, to mitigate the sufferings of his fellow-creatures, secures an advantage from his wealth thus employed, which he could obtain by no selfish appropriation of it that he could make. "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will He pay him again." This is an investment so well guarantied, in the ability and faithfulness of the security, as to admit no doubt in regard to it. He will never repudiate one of the obligations He has assumed, nor, by legal quibble seek to evade the spirit of His en-

gagements. The hungry fed ; the naked clothed ; the houseless wanderer sheltered ; the stranger cheered and admitted to hospitality ; the outcast of society visited and cheered by sympathy ; the sick ministered unto, and the ignorant taught, are obligations laid upon the infinitely merciful One—are works of so godlike a character, and are so well-pleasing to God, that scarcely in any other way could wealth be so profitably employed, as in these works of kindness to the distressed. So important are they in the divine estimate, that our blessed Saviour represents the eternal destiny of all men as being determined, in the judgment of the last day, accordingly as these have been performed or neglected. After the separation of the righteous and wicked, the Judge proceeds to pronounce their respective sentences, and to assign the grounds upon which they proceed. To the righteous He awards His full approbation, and decrees a destiny of eternal happiness—"Come, ye blessed of my father ; inherit the kingdom prepared for you from the foundation of the world : for, I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me—inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Thus are the works of mercy, as the fruits of a living faith, the evidences upon which the righteous shall be justified, and the rule and measure by which they shall be rewarded, in the great day of final retribution. While the neglect of these, evidencing the want of that "Faith, which worketh by love and purifyeth the heart," will incur the soul-agonizing sentence, which the Judge will denounce against the wicked in these terrible terms—"Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels : for, I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not—inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. xxv : 34—45.

But, besides the important bearing which these works of mercy

have upon the eternal destiny of man, it is well known by all who have made the experiment, that no reflection is sweeter than that which the benevolent man makes upon the acts of kindness that he has performed towards those in affliction. To remember that he has been eyes to the blind, and feet to the lame; that he has been the counsellor of the perplexed, and the advocate of the dumb; that he has wiped the tears of anguish from the face of the widow, and stilled the cry of the orphan in distress, and that he has poured the balm of sympathy into the bleeding heart, will outweigh, in true enjoyment, the possession of countless treasures; and will, in the reduced circumstances—the approximation to poverty, induced by such acts of benevolence, constitute great wealth of happiness—the true riches of moral and reflective beings.

5. Once more: he that maketh himself poor, that he may glorify God, in being instrumental to the salvation of mankind, will, thereby, store up for himself a vast amount of the true riches. In the economy of divine grace, as well as in that of Providence, God has wisely and kindly ordained that man should be both benefactor and beneficiary; that, by the tenderest reciprocal ties, society should be firmly held together, as a band of brothers, a community of friends. Doubtless, had His wisdom so counseled, God could have secured the great object of the gospel—the salvation of the souls of men—without employing human instrumentality for the purpose: but, by doing so, He would have witholden from man the opportunity of exercising some of the loveliest graces, and of cultivating some of the most ennobling virtues that can beautify and exalt humanity. Hence, reserving to Himself the efficient agency in this great work, and the prerogative, whenever He should deem it proper to do so, of dispensing with means entirely, He determined that, ordinarily, human instrumentality should be requisite to human salvation. In order to this, it is necessary, in the first place, that men should be set apart to the business of teaching their fellow-men the way of salvation. This great work requires, on the part of those engaged in it, talents which, if devoted to mercantile pursuits, professional or other lucrative enterprises, might lead their possessors

on to opulence; whereas, to be successful in their high calling, it must be evident to all observers that pecuniary profit does not result from their most diligent attention to the duties of their ministry. Thus, those men must make, or what amounts to nearly the same thing, must keep themselves poor, that they may be instrumental in saving the souls of their fellow-men. The most talented and most laborious Ministers of the gospel, after spending their lives in the most arduous toil, find themselves, at the close of life, not more wealthy, perhaps much less so, than when they entered upon the godlike enterprise to which they have been devoted. These, then, have made themselves poor, that they might be instrumental in saving souls.

But, for the accomplishment of the great object here contemplated, other sacrifices must be made, besides those of the devoted Minister of the gospel; and, in these sacrifices, all, according to their several ability, may and ought to participate.

(1.) The Minister of the gospel, consecrating his time and talents to his great work, and, consequently, renouncing all enterprises which might secure pecuniary profit, must derive his support, while thus devoted to the ministry, from the resources of those on whom his ministrations are bestowed. "No man goeth a warfare at his own charges;" and, even "the ox that treadeth out the corn," must not be muzzled, that he may be able to draw his support from his employment. No plainer principle of equity can be stated than that he who serves the public should be maintained in that service by the public. "They that minister at the altar, should live of the altar," is a rescript as binding under the New Testament economy, as under that of the Old. There is, observe, no obligation on the part of the public to enrich the Minister of the gospel; but there is an obligation equally sacred with that which binds him to fidelity in his ministry, liberally to supply his wants and the wants of his family, at whose expense and pecuniary detriment he is devoting himself to the public service. 'Twere a burning shame to any community, while they exact of their Minister a punctual and faithful devotion to their service, to leave him a prey to cares and anxieties about what himself and his family "shall eat, and wherewithal they

shall be clothed." The performance of this duty will lessen the riches of each one who contributes, by the amount which shall be so contributed—an amount which must be the greater on those who contribute in proportion as the duty is neglected by others.

(2.) Another expenditure of wealth for accomplishing the salvation of mankind, will be required for the erection of suitable houses in which to assemble for the worship of God, and for the preaching of the word of salvation. The obligation to contribute to this object is, like that in regard to the support of the ministry, general. None, who have any thing to spare, be it but in value as the widow's mite, can plead exemption from this, any more than from the former duty. The amount to be contributed by each, must be determined by the several abilities of all the contributors, relatively to the sum required to erect the necessary edifices; and of ability each must judge for himself. But, let every one be careful to judge in the fear of God, and with as much candor and impartiality as they would judge, did the question relate to another person. These two expenses, if liberally met, must tax pretty heavily the riches of all who may be reasonably supposed to admit the obligation of bearing a part in them; and if thus met, by voluntary contributions, those who share in them make themselves poor, in so far as they impair their capital or their income by such contributions. None are required to divest themselves of necessities to meet either of these claims—the precept requires not him that hath but one coat, but him that hath "two coats, to impart to him that hath none;" but nothing could be clearer, we think, than that all who have more than the necessities of life are equally obliged in duty to contribute in proportion to their abundance towards defraying expenses which all admit ought to be met, and in the object of which all are interested. The proportion of the millionaire may be thousands of dollars, while that of the poor widow may not exceed half a dime; yet her obligation is as sacred as his, and he should as cheerfully give his large sum as she her small pittance. He should not grudge, because the sum required of him is great—she should not be ashamed, because her contribution will scarcely be felt. Both should remember that it is required of all men ac-

according to what they have, and not according to what they have not—that she is as fully approved by the righteous Judge for her small contribution, as is he for his large one; and that he will be as severely condemned for holding back his thousands, as she would be for withholding her half-dime.

(3.) Another channel through which men may and ought to drain off their riches, to promote the salvation of souls, is the missionary enterprise, by which the gospel is sent to and supported among those who are either too poor to maintain its ministrations, or too ignorant of its value to desire its publication among them. And if the Christian world would do any thing like their duty in this matter, a more copious efflux of riches would pass through this channel than through any—perhaps, all other channels of benevolence—so extensive is the field over which it is necessary to spread the waters of salvation, and so various the instrumentalities by which this great work is to be accomplished! Men devoted to the ministry of missions, must be taught the various languages in which the heathen, in rebellion against God, may be intelligibly warned to “flee from the wrath to come,” and entreated to become “reconciled to God.” And, whether the missionaries be taught these languages in schools at home, or acquire them in their various fields of missionary labor, the expense of instruction in all the languages in which missionaries must preach the everlasting gospel, in order to save the world, must be very great. Books, the Bible especially, must be translated into and published in all those languages, and must be circulated throughout the whole region of missionary operations; and all this at missionary expense. And this expense, every one must perceive, cannot be by any means inconsiderable.

Missionary preachers and missionary teachers, with their families and several outfits, must be transported to their various missionary positions in Asia, Africa, Europe, America, and the islands of the seas, the expense of which can be no trifle, and must be borne by the missionary fund. In addition to all this, the missionary preachers, missionary teachers, and their families, must derive their maintenance from the missionary fund, and, by all means, their maintenance should be ample. Their sacrifices,

in leaving their country, their home, and the customary joys of the society in which their tastes and their habits were formed, and in which their friends and loved ones abide, to sojourn among strangers, and, perhaps, savage barbarians, are surely enough. No heart not steeled against sympathy, but must grieve at any addition to these sacrifices, in a deficiency or precariousness in the article of supply. And, surely, no one, having means to do so, will grudge to make the most liberal donations to the missionary fund, to prevent such an addition.

Summing the whole expense, if missions be established and maintained as extensively and as liberally as they ought to be, it would amount not merely to a few thousands of dollars, but to many millions. And this vast sum, so important in the accomplishment of the noblest work in which man can be engaged, can be obtained only from the voluntary contributions of those who are animated by missionary zeal. And, so few, comparatively, are those who are thus inspired, that, to approximate the accomplishment of this great work, they must contribute very liberally. They must nobly resolve, that, in order to save the lost, they will imitate the example of their blessed Master, by making themselves poor, that they may impart the true riches to those who are destitute. Only thus can they ever hope to see the "glory of the Lord fill the earth, as the waters cover the sea." They must make themselves poor—they must, at least, make themselves less rich, if they would see the kingdom of God established "from sea to sea, and from the river to the ends of the earth"—if they would witness the fulfillment of the poet's triumphant prediction,

"Jesus shall reign, where'er the sun
Doth his successive journies run :--
His kingdom spread, from shore to shore,
'Till moons shall wax and wane no more."

He that in these various efforts to save his own soul, the souls of his neighbors, and the souls of all men everywhere, maketh himself poor, has great riches—in a consciousness of doing his duty—in the various benefits he derives from the ministry of the

gospel—in the enlightenment, reformation and improved condition of those around him, upon whom the gospel of the grace of God has taken effect—in the spread of the gospel among the heathen, and the consequent improvement in their character and condition—and in the ennobling conviction that he is a “worker together with God,” in the most benevolent and most glorious work in which man could be employed—a work which, as the poet beautifully sings, “Might fill an angel’s heart, and fill’d a Saviour’s hands.” What equal pleasure could flow from the possession of riches in any amount, or from any of the gratifications of appetite, passion, or pride, which could be purchased by any other expenditure of riches? And are not riches to be estimated by the amount of enjoyment procurable by them? Allow this, and what riches are equal to his who has made himself poor, that he might glorify God in being instrumental in the salvation of men?

Compare, now, the rival courses of those who, on the one side, make themselves rich by injustice and cruelty; or with a view to hoard up their possessions; to supply themselves with the means of luxury; to foster their vanity; to transmit wealth to their children, or to exhibit a splendid display of posthumous benevolence—and of those who, on the other side, make themselves poor, by providing liberally for the supply of their own wants and those of such as are dependent on them, by securing to themselves the means of valuable information, and to their children a solid and useful education; by improving the condition of mankind generally, and of their own country in particular; by efforts to mitigate the afflictions of their fellow-creatures—and by laboring to glorify God, in the salvation of their own souls, and the souls of their fellow-men; and then consider seriously and attentively the results of both. In the former of these courses selfishness is the only actuating motive; and the direction of the action so induced, is, in all cases, to unnatural, unsatisfying or remorseful issues. The result could not, therefore, be otherwise than disappointment, if not positive discomfort: whereas, in the latter, so far as self is at all considered, the gratification sought is calculated upon a just appreciation of the true nature

and dignity of man ; and, so far as it goes, secures rational enjoyment. But, in the main, the motive by which those whom we have contemplated as making themselves poor are actuated, was godlike benevolence, seeking, in the happiness of mankind and the glory of God, the highest enjoyment of a noble nature. The temperate and rational enjoyment of the comforts of life, prepares for a vigorous and an efficient exercise of all the noble capabilities with which man was endowed by his Creator ; while the cultivation of the intellect devolves those capabilities proportionately to the amount of information acquired. Thus, he who has used his riches to supply his physical and intellectual wants, has appropriated them in the best manner in which he could have appropriated them for his individual advantage, and is, therefore, rich in the possession of the advantages so secured. In the liberal education of his children, he enjoys a permanent source of the sweetest home-comfort which a parent can procure for himself by any employment of wealth. By reflecting on the influence which he has exerted in ameliorating the condition of humanity, and especially of his own country, he will be made to feel an elation of spirit, a social delight far transcending any merely selfish or even domestic gratification, which riches can procure. But the greatest, the most refined, and the most enduring pleasure that can result from the employment of riches, flows from a consciousness that they have been liberally and with honesty of purpose devoted to the promotion of God's glory, in the eternal salvation of man. Even though the success of the efforts which they have patronized have by no means answered their expectations—"though Israel be not gathered;" yet they know that their work is with a God of equity, who will not permit the offering of their pious benevolence to be unrewarded—that, sooner or later, the seed which they have caused to be sown, will spring up and bear fruit for their advantage. Nevertheless, the success of the gospel greatly enhances the satisfaction which conscious well-doing and the hope of reward have inspired ; and, accordingly, every soul converted to God, by the instrumentality they have patronized—every instance of increased prosperity in the Church, through the ministry of that instrumentality—and every

new extension of the Messiah's kingdom into the regions of moral darkness and desolation, swell their souls with new emotions of pure, rational and abiding felicity.

The highest advantages, however, that can be obtained by the use of riches, is secured by those alone who make themselves poor, in all the ways we have attempted to describe—who “eat and drink and enjoy the good of their labor”—who “provide for their own households” the things that are needful for subsistence and comfort—who secure the means of intellectual development and cultivation, as well as physical gratifications, to themselves and to those dependent on them—who labor to improve the condition of mankind by multiplying the means of living, of comfort and of intelligence everywhere, but especially in their own country, and by mitigating, as far as they may, the afflictions and sorrows of their suffering fellow-creatures—and who, animated and constrained by the love of Christ, seek to glorify God in extending salvation to mankind; and who, moreover, to all these objects liberally devote their riches. The enjoyment of such is complete. It addresses all the susceptibilities of their natures; it is implicated with all their relations; it is commensurate in duration with their whole being; it sacrifices not one portion of existence to the undue indulgence of another. The interests of time are not sacrificed to those of eternity; nor, especially, are the transcendent interests of eternity sacrificed to the comparatively unimportant interest of time. The body is not neglected or macerated, that the soul may prosper—much less is the soul ruined, that the body may be pampered. Riches are not despised as valueless, or cast away as an evil; but they are so used as to bring the greatest amount of enjoyment to the greatest number that can be reached by their influence.

If, by the course we have described, a man shall not only have lessened his riches, but have made himself absolutely poor—if from the wealth of Astor he shall have reduced himself to the possession of the mere necessities of life, he will still have great riches, in the recollection of the manner in which he has used the riches of which he has divested himself—and in the good that he has accomplished by using them in that manner. A

wealthy Quaker, who had given five hundred dollars to some benevolent object, on hearing that all his remaining wealth was lost at sea, returned fervent thanks to God that the five hundred dollars which he had given in benevolence, were safe. Of the advantage he possessed in that sum, nor winds nor waves could deprive him. And thus, in all cases, riches rightly used continue, in the best sense, the property of those who have thus used them. While, on the other hand, riches, either not used at all, or used improperly, do not so properly belong to their possessor, as they are an encumbrance on him.

If these views are correct, what wisdom is there in grasping after wealth which is not to be used, or used merely for selfish purposes? Who would not rather make himself poor, by using his wealth for current enjoyment to himself and his family, and for extensive, various and permanent usefulness to mankind? The proper answers to these questions are so obvious, that it would hardly be possible for any rational being to hesitate in regard to them; and yet such is the madness and blindness which sin has induced among men, that many, that most of mankind will rather make themselves rich for the fruitless purposes above noted, than make themselves poor to secure the incomparable advantages arising from the right use of riches.

There is one important consideration which alone should prompt us to the wiser course—it is, that our connection with riches themselves will soon cease forever; while the influence which will be exerted upon our destiny, by the manner in which we use them, will operate while our being shall endure. God grant that we all may “Make to ourselves friends of the unrighteous Mammon, that when we fail” on earth, “they may receive us into everlasting habitations.” Amen.

EDITORIAL MISCELLANY.

THE LATE REV. W. W. REDMAN.

In the present number of the "Pulpit" we give a Sermon from the pen of this late distinguished member of the Missouri Conference. The sudden death of Brother Redman gives additional interest to this production. He was Secretary of his Conference at its session last October. On the 13th of the month he wrote us a long and affectionate letter, making several business engagements, and on the 21st he was called very suddenly to his rest. His disease was congestion of the heart. Our subscribers are furnished with a finely engraved portrait of our brother, and we regret that we cannot give also a sketch of his history and character. This, however, is entrusted to a competent hand and we expect to have it in time to insert in this volume.

Dr. Winans, whose Sermon accompanies that of Brother Redman, will have another in the third volume, and we expect to accompany that by a Sketch and a steel-plate engraving.

MARBLE STATUE OF JOHN WESLEY.

We present the readers of the Pulpit with a representation of this fine statue, which was placed in the noble building of the Wesleyan Theological Institution, Richmond, England, on the 14th day of last June. The report of the proceedings occupies five columns of the London Watchman. Our engraving is as

near that which appeared in the *London Illustrated News*, as our artist could make it. From that periodical we copy the following interesting paragraphs:—

“The Statue was modeled by the late Mr. Samuel Manning. When exhibited at the Royal Academy, it was asserted by Henry Howard, Esq., R.A., that its own merits, as a work of art, had gained it a central position amongst the sculpture exhibited that year. The model attracted many visitors to the studio, and amongst them the late Joseph Butterworth, Esq., M.P. for Dover. In the year 1828 he commissioned Mr. Manning to execute the work in marble, at the price of 1000 guineas. A block of marble was purchased for the purpose, but the decease of Mr. Butterworth induced Mr. Manning to suspend the work.

“In June, 1829, proposals for the completion of the statue, and its erection in the Committee-room of the Mission House, Hatton-garden, were drawn out by Mr. Manning, and laid by the Rev. George Morley before the Committee of the Wesleyan Missionary Society; and, in the same year, he offered the marble statue to the Connexion on very liberal terms, which were with equal liberality and good feeling accepted by the Conference. But, unfortunately, this transaction was accidentally omitted to be inserted amongst the minutes, and the work was again suspended, with the intention of bringing it before the Conference of another year. In the meantime, a site was requested for the marble in Westminster Abbey; but the Rev. Dr. Ireland, Dean of Westminster, at that time refused, on account of what he called the factious character of Mr. Wesley. The subject of the situation then became an obstacle, and years were allowed to pass away, until Mr. Manning’s decline of health and decease.

“The late John Manning, Esq., then offered his grandson, the present Samuel Manning, sculptor, the sum of 500 guineas to proceed with the work, with the view of another gentleman joining in presenting the statue to the Connexion. The marble was purchased for the purpose, but, before a chisel could be put to it, that able and liberal artist died, aged 93. The work has since been executed by Mr. Manning. It is of exquisitely pure

marble, and is placed upon a pedestal of Peterhead granite; the weight of the statue with the pedestal being between three and four tons. The attitude is well chosen and expressive, and the drapery well arranged. Extraordinary pains have been taken, and with perfect success, to ensure in this statue a good likeness of the excellent Wesley. Dr. Adam Clarke (who knew Wesley for several years), in 1830, bore the following testimony to the fidelity of Mr. Manning's model—the original being a bust, for which Wesley sat five times to Mr. Wood, of Burslem, and which was cast in brass by Mr. Forshaw, of Liverpool, under the eye of the late John Jackson, R.A. Dr. Adam Clarke says:—

“‘The noble appearance of Mr. Wesley's face I see in the terra-cotta of Mr. Wood, exactly transformed from it to the clay and afterwards to the selenite of Mr. Manning, and in the brass cast by John Forshaw, Esq., and chased up to nature under the eye of John Jackson, R.A. I see also in Mr. Manning's work the whole length with its exact proportions and drapery, his commanding attitude, his attractive expression—in a word, his mind and his manner, as his friends now remaining long beheld and rejoiced in him; and as those who have only seen him in his works may not be a little glad to know, on the faith of those who have seen him and could judge.

“‘This statue is a perfect likeness of John Wesley, and was declared to be so by Mr. Wesley himself in the original bust from which this was correctly taken.’

“Mr. Jackson's description of Wesley's person will be read with interest in connection with Mr. Manning's statue:—

“‘The figure of Mr. Wesley was remarkable. His stature was low; his habit of body, in every period of life, the reverse of corpulent, and expressive of strict temperance and continual exercise; and, notwithstanding his small size, his step was firm, and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render

him a venerable and interesting figure. Few have seen him without being struck with his appearance; and many who had been greatly prejudiced against him, have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a sprightliness, which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquility. His aspect, particularly in profile, had a strong character of acuteness and penetration. In dress, he was the pattern of neatness and simplicity. A narrow plaited stock; a coat with a small upright collar; no buckles at his knees; no silk or velvet in any part of his apparel; and a head as white as snow, gave an idea of something primitive and apostolic; while an air of neatness and cleanliness was diffused over his whole person.'"



THOMAS O. SUMMERS, D. D.

SERMON IX.

RETRIBUTION FOR THE SINS OF YOUTH.

BY THOMAS O. SUMMERS, D. D.

OF THE ALABAMA CONFERENCE.

“For thou writest bitter things against me, and makest me to possess the iniquities of my youth.”—*Job xiii: 26.*

This is the language of Job. In replying to the charges made against him by his mistaken friends, he boldly asserts his integrity, and piously professes his confidence in God; yet he acknowledges that, though innocent of the crimes attributed to him, his life has not been spent without sin. But, as his conscience acquits him of recent transgression, and yet he is suffering severe afflictions which he supposes are of a retributive character, he naturally concludes that God is punishing him for the iniquities of his youth, or that portion of his life which passed before he assumed the obligations of religion.

He thus applies to his own case a principle of general application—that the sins of youth produce bitter results in the later periods of life, and that this takes place by the visitation of God.

This bitter retribution and its divine administration constitute, therefore, our present theme. May the Holy Ghost assist our meditations, so that the young may be induced to preclude the retribution, by abstaining from the sins which lead to its infliction,

and all others to mitigate its severity by a hearty endorsement of the Psalmist's prayer, "Remember not the sins of my youth."

Let us notice the retribution.

The retribution to which the patriarch refers, is seen in those natural evils which, to a greater or less extent, follow in the wake of transgression.

There is a pregnant ambiguity in the word here rendered *iniquities*. It means not only sins, but the punishments of sin. There is a world of moral philosophy in the word. It seems to teach us that sin is its own punishment, or that it never fails to bring punishment in its train.

Numerous are the physical evils which follow transgression. The objects and instruments of sin both give evidence of its ruinous tendency. This was not obscurely exhibited in the curse which followed the primeval offence. The serpent, the woman, the man, were all doomed to a sad inheritance—the very framework of nature, the earth itself, which was the theatre of that daring act of rebellion, has been giving from that hour unambiguous signs of woe. As disease, debility and death result from the inherent and inherited depravity of our nature, we might reasonably suppose that the actual endorsement, the development, the augmentation of that depravity, in individual cases, would multiply and magnify "the ills which flesh is heir to." Such is the fact. They who "yield their members as instruments of unrighteousness unto sin," never fail to realize the truth and force of the apostle's language, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." You cannot allow your senses and appetites to remain dormant without superinducing, in some instances, their speedy decay, and in others, the extinction of life; so you cannot indulge them improperly, whether with regard to the character of the object or the extent of the indulgence, without producing their derangement and a thousand consequent evils. Thus, intemperance generates a host of diseases and premature old age, not to mention the poverty which frequently, and the disgrace which always, attend upon vice. How truly does the wise man portray the end of a licentious life: "The lips of a strange wo-

man drop as a honey-comb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell." How many thousands, by disregarding his counsels, have verified his statements: "Remove thy way from her and come not nigh the door of her house: lest thou give thine honor unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labors be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed."

Sin produces a correspondent weakness and derangement of the intellectual powers. If the mind move in a sphere for which it was not designed by its Creator, there will be irregularity in the motion, and a friction of the machinery. It must receive damage in the employment of its faculties in such a manner and on such subjects as are not congruous to its nature. He who endowed man with intellect has authoritatively assigned a limitation to its exercise. It is therefore axiomatic that a course of action corresponding with the divine determination must be conservative and productive of good, and a contrary course must be ruinous and productive of evil. Let the mind be neglected and unimproved—let the garden of the soul remain uncultivated, and how soon will it present the appearance of a wilderness, producing nothing but nauseous weeds and noxious thorns—pestiferous vices and pernicious sins. Let the mind be inflated by pride or degraded by avarice; let it be tyrannized over by sensuality or preyed upon by envy; let it be influenced by wrath or maddened by revenge—and if there be not a collapse of its powers, as is sometimes the result, there is invariably their derangement. It cannot be otherwise, any more than the planets that move harmoniously in their stated courses round the sun, can forsake their orbits, and rush lawlessly and furiously through the vortex of heaven, and occasion no disorder in the solar system. The language of wisdom is pertinent and true: "He that sinneth against me wrongeth his own soul: all they that hate me love death."

This retribution is further seen in the compunction which follows sin.

There is that compunction which leads to conversion.

How poignant is that anguish which is occasioned by the difficulty of repentance. It is not easy for a young transgressor to break off from his sins and commence a life of piety. But how difficult is the task to an old sinner! It requires so much moral power to "cease to do evil." There is so much for such a man to unlearn before he can "learn to do well." There are habits of sin which are almost impossible to be broken. They fetter the soul so as well-nigh to deprive it of its freedom of moral action. In such circumstances, a man can scarcely avail himself of those gracious aids which are proffered him by the Holy Ghost "His own iniquities shall take the wicked himself, and he shall be holden by the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray." The general course of transgressors illustrates this terrible language of inspiration. This, my brethren, is "the snare of the devil." He makes the sinner bind himself fast by his sins, rendering his captivity hopeless by the repetition of his transgressions. "The bond of iniquity" grows stronger every day, and the wretched captive grows weaker—what hope [then] is there of a release? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Is that miserable wretch a "prisoner of hope" who is chained to the rock, while the vultures are preying upon his vitals? Is there any possibility of deliverance? He cannot free himself; and he has so often rejected assistance when proffered, that there can be no guaranty that the proffer will be again made, or if made that it will not be again rejected with madness and rage. It is with sin as with gravitation, the momentum increases by descent. It is astonishing with what rapidity an old transgressor proceeds in the downward road. He has placed himself on the inclined plane, and he moves with constantly accelerating speed, until he approaches the terminus, when, meeting with no obstruction, he makes haste to finish his awful career. How easy is the descent to hell! How difficult to stop in that course! What a work, what a labor, to recall the steps which have been taken in the road to death! How hard is it to break through the habits of a life-time—to reverse the tendencies and propensities of our na-

ture, strengthened and confirmed by long-continued indulgence ! The task, apparently impossible, may be performed. Repentance in such cases may be, it sometimes is, exercised. But what painful efforts, what powerful struggles, does it require ! What repeated failures are experienced ! what harrassing fears ! what overwhelming despondency ! what depressing doubt ! what misgivings has the wretched penitent in regard to himself—he has sinned away his day of grace ; his repentance is not sincere, thorough, permanent ; he is practicing self-deception ; the throes of conviction are but the anticipated terrors of damnation : at any rate he has not that godly sorrow which worketh repentance unto salvation. What misgivings has he in regard to God—he hath forgotten to be gracious ; he hath in anger shut up his tender mercies ; he cannot pardon, but must punish a transgressor so vile. These are the exercises of mind—these are the anxieties and perplexities which make repentance so difficult to one who has postponed it until the meridian or the decline of life.

This compunction is rendered more intense by the retrospect of the years which have been spent in folly and crime, making the prospect gloomy when it is not totally dark. What a precious talent is time : next to the gospel itself it is the most important committed to our trust ! Indeed, the mercy of the Father, the merit of the Son, the grace of the Holy Ghost—the provisions of salvation—are only available to us as they stand related to the time of life. And yet year after year has been spent in the neglect of the obligations of religion ; and not only so, but in the abuse of mercies, the contempt of judgments, the perpetuation of an unholy and unnatural warfare against the claims of God and the interests of the soul. All this, indeed, may be repented of and forgiven. But it can never be as though it had never been. A pardoning God may cast our sins into the depths of the sea, and may remember them against us no more forever ; but they cannot be obliterated from our minds. The recollection of them will be painful to us while we are on earth, and will, at least, subtract from our enjoyment in heaven. Use what diligence we may, we cannot “redeem our misspent moments past :” they are beyond redemption—they are clean gone forever !

The highest attainments in religion are necessarily precluded. The spring-tide of life was spent in the cultivation of the bitter weeds of sin, and they have not failed to produce an abundant harvest. We might have been sowing all that time to the Spirit, and be realizing, as the result, "fruit unto holiness, and the end everlasting life." And the rewards of eternity are proportioned to our advancement in piety and the amount of our "labor" "in the work of the Lord." The proficiency that may be acquired in religion, by a patient continuance in well-doing, for the space of half a century, cannot be secured in the closing years of a life, the greater part of which has been spent in sin. And it may be doubted if the choicest productions of grace can be brought forth at all, except by those trees of righteousness, which, "grown up in their youth," have continued to flourish, and "still bring forth fruit in old age." It is the melancholy reflection of a great divine, who spoke from experience, "My best actions, now in mine age, have some taste, some tincture from the habit, or some sinful memory of the acts of sin in my youth." How painful, how poignant must be such reflections as these to an ingenuous mind! How humiliating to know that the highest departments of grace cannot be reached in this world; nor the greatest rewards of glory in the world to come. There may be an admission into heaven, an entrance into the everlasting kingdom, but it will not be abundantly administered—there may be the ovation, but not the triumph.

There is that compunction which precedes damnation.

This is that remorse which is the offspring of conscience and memory, and which torments the abandoned sinner before the time. If when a man exercises repentance toward God and faith toward our Lord Jesus Christ, and thereby acquires pardon of sin and peace of conscience, there is so much pain experienced in the struggle with evil principles and vicious habits—so much anxiety felt in regard to the issue of the conflict; so much shame in the remembrance of a life-time of sin; so much mortification at the loss which has been sustained and which can never be indemnified—what must be the tortures of that mind in which has been generated the keenest sense of folly and ingratitude,

with the conviction that mercy, a thousand times proffered, but constantly slighted and abused, is forever gone, and that wrath, threatened but disregarded, is now to be inflicted, without failure and without mitigation? How horrible, brethren, are these reflections! When we attempt in this way to describe the bitter pains of eternal death, we are charged with exaggeration, and confronted with the objection that the world of spirits has never been thrown open to our view—that we give undue importance to oriental imagery and parabolical expressions—and that our imagination vastly exceeds the reality; but there is no imagination in this case—we deal not in parable and metaphor—our meditations are confined to a state of existence with which we are conversant. Alas! how many thousands are there that realize in this world all that we have described, and infinitely more than our tongues can utter or minds conceive.

How frequently does this remorse involve desperation and abandonment to unrestricted transgression. And then how terribly does sin become its own punishment. It is not then practiced because of the pleasure which it procures or promises—for its “deceitfulness” has been too fully tested—no question is raised about its being “an evil thing and bitter”—but it is persisted in because there is an utter despair of repentance. “There is no hope,” said the hardened and incorrigible Jews, “but we will walk after our own devices, and we will every one do the imagination of his evil heart.”

This retribution is sometimes realized in a moral insensibility which leads to the greatest enormities.

The mind wants variety. The objects of sense by which it is attracted soon lose their charms. The pleasures of sin cannot be traced, like the pleasures of religion, to an infinite source; hence they are but for a season—they “perish with the using.” The appetites are soon sated with common-place indulgences: they require a change. That which they formerly relished has become insipid and disgusting; something more pungent is now demanded. The passions when inflamed will be fed, and it takes not a little to support their fires. The capacity, as well as the disposition to sin, increases by practice; and the accomplished

transgressor wonders at those scruples which restrained him in the beginning of his course. He marvels that he could find any gratification in perpetrating the peccadilloes which marked his early life—he is ashamed of such small and contemptible delinquencies. In the inception of his criminal career, he could not despise the word and worship of God, take his name in vain, or profane his holy day, without shuddering at the act: but now his tongue falters not in uttering the boldest blasphemies, and he feels no restraint in practicing the most horrible profanity. Then he could not invade any of his neighbors' rights of character, person, or property, without feeling an inward check in committing the deed; but now, at the instigation of cupidity, licentiousness and malice, he can break through the most sacred claims without reserve, and violate the most solemn obligations without remorse.

The conscience is seared by oft-repeated crimes. Its gracious tenderness is blunted—its apprehension is rendered obtuse—its sensibility is gone. In describing certain abandoned wretches—hypocrites and apostates—the apostle speaks of them as “having their conscience seared with a hot iron.” An awfully pregnant metaphor! What can intenerate cauterized flesh! How hard is it to penetrate! Do with it as you may, you discover no quiverings, no contortions—sensation, vitality is gone. It is not my province in this place to discuss the question whether or not the Holy Spirit totally and finally abandons enormous transgressors—withdrawing all his influences from them as absolutely incorrigible reprobates, utterly beyond hope, their probation being closed—before death. It might be improper to assume, it might be difficult to maintain a position so strong. The proof-texts usually cited in its support, “My Spirit shall not always strive with man,” “Ephraim is joined to his idols; let him alone,” and similar passages, may not be sufficient to prove the point. Indeed, a careful exegesis might show that they have a different, not to say opposite force. And, for aught we know, it may not be consistent with the divine economy to let those who are literally past redemption still remain among the prisoners of hope and the probationers of time. And yet it cannot be denied that

there may be a near approach to that awful state. A man may live within the range of mediatorial mercies and gracious influences, and yet be scarcely more affected by them than if he were already damned. The light of truth and hope may shine around him, but it may shine in darkness and the darkness comprehend it not. "And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Those who are thus of "a reprobate mind"—the victims of "strong delusion"—"being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Under such circumstances, the magnitude of a crime is its chief recommendation. Retribution can go no further than this in the present world. Sinners of this grade seem to be "delivered unto Satan," not "that they may learn not to blaspheme," but rather that they may acquire a thorough proficiency in the diabolic art—not that they may be tormented before the time, like those who writhe under the scorpion lashes of a remorseful conscience, anticipating their awful doom, but rather that they may lack no facility in treasuring up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. The restraints and overtures of grace may indeed be perpetuated to the latest period of life, but, being despised and rejected, they tend only to increase responsibility and make future punishment proportionably severe.

In thus pointing out to you, my brethren, the bitter retribution which follows sin—as seen in natural evils, compunctious visitations, and in that moral insensibility which leads to the greatest enormities—I am not aware of exaggerating a single point. The representation is awful, but, without doubt, it falls below the reality.

Let us notice the divine agency in this retribution.

Thou writest bitter things against me, and makest me to possess the iniquities of my youth.

This procedure may be traced to the nature of God.

He cannot forget your sins. The prophet speaks of "a book of remembrance," in which were recorded the names of them that feared the Lord and that thought on his name. But there are other entries in that book—it contains records of a very different character. Thou writest bitter things against me, says the text—the multitude and magnitude, the times and circumstances, the results and penalties, of the iniquities of my youth. These are indeed bitter things to be written in the book of God's remembrance. And yet, there they are! nor can a single entry be effaced by time. That book is nothing but the all-pervading, all-comprehending intelligence of the divine mind. The knowledge of God is infinite and necessary. And the lapse of ages is nothing to Him, who is the same yesterday, and to-day, and for ever. That he should forget your sins, the smallest of them, is a natural, absolute impossibility. Hence there is as much mental as moral depravity evinced by "the wicked," who "hath said in his heart, God hath forgotten: he hideth his face; he will never see it." Indeed, my brethren, you may have forgotten, you certainly have forgotten, a multitude of your sins. The world is a Lethe, into which you are continually plunging, and losing the remembrance of the past. The scenes of business and of pleasure are constantly spreading their oblivious influences over the soul; and those things which we are not much concerned to remember, are easily and inevitably forgotten. But hear the language of the Most High: "And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about; they are before my face." "And God requireth that which is past."

Your sins will never be less odious to him than they are now. He will always view them through the same perspective—will always see them in their true character—will always judge of them by the eternal principles of truth and justice. And what they were when committed, they are now, and will be for ever, in the judgment of God. It is not so with us.

Our conception of the evil of sin—of the turpitude of any particular act of transgression—is modified by the time which has transpired since its commission. In this respect, distance lends enchantment to the view. Every object is mellowed to the eye when seen through the lengthened vista of the past. We may consider our actions, as we sometimes consider our friends, sorry enough when present, but we contrive to mend our opinion of them when they are gone. And in addition to this delusion, our familiarity with crime lessens our repugnance to it, and mountain faults dwindle down to mole-hill failings. This infatuation grows upon the mind; and nothing can prevent or remove it but those quickenings of the memory and conscience which precede repentance or ruin. But either one or the other of these great issues of sin will teach us, that, long as it may be overlooked, and much as it may be extenuated by us, it can never lose its identity in the divine estimation—it cannot but be an abomination to the nature of God. “Thou art of purer eyes than to behold evil, and canst not look upon iniquity.”

This procedure may be traced to the equity of God’s government.

The consequences of your sins, not being confined to yourselves, demand retribution.

There are the innocent sufferers by your sins. God must avenge them on you. Some you have defrauded. “Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.” Some you have assaulted. “Ye have condemned and killed the just: and he doth not resist you.” Some you have slandered. Either in wantonness or malice, you have murdered their reputation—an eminently diabolic deed, for Satan is styled “the accuser of our brethren.” You have weakened the hands and grieved the hearts of the righteous by your opposition to piety and virtue—your lives being a standing temptation, a constant trial, to the people of God. Neither their circumstances, nor their principles, allowed of their taking revenge upon you; but that was not necessary, “because that the

Lord is the avenger of all such." "Vengeance is mine, I will repay, saith the Lord."

There are the guilty sufferers by your sins. God must punish you with them. Some you have vitiated by your example. Your course of transgression has emboldened many to commit sin, who would not have entered the road to ruin, had you not led the way. They would not have been rebels had you not hoisted the flag of rebellion. And not a few of them would long since have grounded their arms, but for your obstinacy. Your desperate heroism has made them ashamed of the weakness which dictated a surrender. Some you have corrupted by your principles. You have inoculated the unsuspecting with your errors, and the deadly virus has not failed to take effect. You have brought the grand essentials of religion into doubtful disputation, and ripped up the very foundations of truth and righteousness. You have brought the most sublime supernatural verities first into suspicion and then into contempt. You have sown doubts and inuendoes, quibbles and sneers, and they have produced in others what they first brought forth so plentifully in you, a harvest of unbelief and all ungodliness. Some you have ruined by your solicitations. You have wrought upon the impressible, the unwary, the young, and prevailed upon them to abandon the principles of integrity in which they had been nurtured, and to renounce the service of God. You have espied an Eden of purity, and peace, and love, the retreat of the virtues and graces: with serpentine cunning you have crept into that happy paradise, marked out your unsuspecting victim, secured her confidence, won her affections, and "by good words and fair speeches," with protestations of unswerving truth and undying devotion, you have at length accomplished your fell design—you have despoiled her of that which is dearer than life, cast the blight and mildew of hell upon her reputation, and left her a despised, an abandoned, and hopeless wretch. The happy home of her childhood and youth, from which she is now cast forth as a ruined thing, is changed into a scene of wo, and the gray hairs of heart-broken parents are brought down with sorrow to the grave. Language is inadequate to denounce the complicated villainy of so infamous

an achievement. Human laws evince their imperfection in no respect so signally as in this—that summary vengeance is not visited upon a criminal so vile. But the equity of God's government will not permit such outrageous offenders to escape. If those who are beguiled and induced to sin by their influence, suffer the penalty of transgression, because, though seduced to sin, they were nevertheless voluntary in its commission, and are to be held accountable for their own acts, surely they, who not only do things worthy of death themselves, but also have pleasure in them that do them, shall not escape the judgment of God. Indeed, my brethren, they who use their influence to induce others to sin, have an awful interest, an everlasting inheritance in the sins of others. How terrible the retribution of that man who perisheth not alone in his iniquity !

This procedure may be traced to God's distributive justice.

Inflicted penalties vindicate violated precepts.

God's government needs vindication. Without looking into any part of his administration, reason might teach us that the Judge of all the earth must do right. Without citing particular instances, or specifying illustrative facts, we might rest assured that God cannot look with the same feelings on the saint and on the sinner. He cannot treat them alike. But we do not always look at this subject in the light of reason, so as to justify the ways of God to man. We allow our minds to be perplexed by the moral phenomena which are continually arresting our attention. We see but little difference in the external fortunes of men, viewed as good and evil. God seems to be as little a respecter of characters as of persons—he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Indeed, the unprincipled and vile not unfrequently seem to "prosper in the world," as if they were the special favorites of Heaven. When revolving these mysteries of Providence, how natural to endorse the exclamation of the psalmist, "Verily I have cleansed my heart in vain, and washed my hands in innocency !" A bare reference to a "judgment to come," would, we admit, reverse such a conclusion. It is certain that we shall then "discern between the righteous and the wicked, between

him that serveth God and him that serveth him not." But in the meantime, when we behold sinners transgressing with apparent impunity, we are tempted to exclaim, "Where is the God of judgment?" We seem to want a present assertion or display of his vindictive justice. Without this we can scarcely support our faith in the rectitude of his government, or rest perfectly assured that its issues will be just and right. All the interests of religion, all the dictates of reason, all the sentiments of nature, favor a present interposition of divine power in vindication of divine justice—"so that a man shall say, verily, He is a God that judgeth in the earth!"

That vindication is furnished by God. He has no more left his justice without witness than he has his mercy. True, the retributions of time are not like those of eternity. The former are partial, the latter will be plenary; the former are obscure, the latter will be obvious; the former are reversible, the latter will be remediless. But there are retributions, real and divine, in this life, as well as in that which is to come. And, as you have seen, my brethren, they are sometimes terribly severe. When administered, they furnish an awful vindication of the character and government of God. Can you stand in doubt whether or not sin is that abominable thing which God hateth, when you see the bitter things which he writeth against you in the book of his remembrance, and when he maketh you to possess the iniquities of your youth? There are times in the history of your rebellion, when the consequences of your sins, as developed in natural evils, or in compunctious visitations, or in that moral insensibility which leads to an utter abandonment to transgression, are so striking, and their judicial, retributive character, is so manifest, that though you be as infatuated and obdurate as Pharaoh, you cannot suppress the exclamation, "This is the finger of God!" Thou writest bitter things against me, and makest me to possess the iniquities of my youth.

What a lesson is this for the young.

Can there be a more fearful warning, a more forcible caution to abstain from sin, than that which this subject administers? "Be sure your sin will find you out." It cannot fail. The pa-

triarch uttered the vehement wish : "O that my words were now written ! O that they were printed in a book !—that they were graven with an iron pen and lead in the rock for ever !" But he was far enough from wishing his sins so recorded ; yet we hear him exclaim, Thou writest bitter things against me, and makest me to possess the iniquities of my youth. Such writing can never be erased—such registers are eternal : "The sin of Judah is written with a pen of iron, and with the point of a diamond : it is graven upon the table of their heart." The record may be obscured for a time, but the light of nature, of Providence, of the Holy Ghost, of conscience, shall shine upon it, and show that it is there. And this discovery is only in anticipation of that day, when the fires of the judgment shall flash upon the soul, and every syllable shall appear fresh and distinct as when recorded by the finger of God !

Such reflections as these should deter you from sin. Let there be no iniquities of your youth to be the inheritance of your riper age. Youthful sins spring from inadvertence : the lessons of this discourse should teach you prudence. Youthful sins spring from frivolity : this subject, properly studied, will teach you seriousness. Youthful sins spring from wilfulness : a meditation upon their consequences will teach you docility. The sins of youth are committed with the expectation and promise of future repentance—dangerous ground ! preposterous course ! The repentance which you have in reserve, in all probability, will never be exercised ; but if it should be, the retribution which we have been considering is inevitable—in some or other of its forms it must take place. No repentance, no forgiveness, can indemnify your loss : no repentance, no forgiveness, can extinguish your regrets. The dictates of religion agree with the principles of philosophy, in making an eternal distinction between innocence and reform. The iniquities of your youth will, in some sense, be yours for ever—you will "possess" them as an eternal inheritance. You may renounce them, but they are yours. They may be forgiven, but they are yours still ! It was a true penitent, a pardoned sinner, a "man of God," who said, "Thou hast set our

iniquities before thee ; our secret sins in the light of thy countenance." A lesson truly for the young.

But it is full of interest also to those who have passed the period of youth.

You have perhaps been living in sin all your days. How naturally may this subject waken the deepest regrets in your souls. You may regret that you have been refusing the blessings of Heaven, preferring the husks which the swine do eat—degrading, and yet not satisfying your longing appetites. You may regret that you have made repentance so difficult, apparently impossible, by postponing its exercise. You may regret that the loftiest grade of religious attainment is not now within your reach, and the highest rewards in glory are precluded from your hope—so that your sins, though they may be pardoned and their future punishment be remitted, will nevertheless entail eternal consequences upon you. You may indulge in these and kindred regrets ; but yet I show unto you a more excellent way. These regrets are as fruitless as they are bitter. The past cannot be recalled, cannot be repaired. It cannot, indeed, be forgotten, and ought not to be if it could. But let its painful remembrances result in repentance. Only in this way can you prevent the sins of age from following up the sins of youth. Repentance, repentance is your only hope. Let it be prompt, deep, effectual. Cry out in vehemency of spirit, "Remember not the sins of my youth." Only in this way can you prevent their surrounding your dying bed as "goblins damned," filling you with consternation, accompanying you in your flight to the world of spirits, and confronting you with vengeance before the bar of God. Look upon the disposition still to continue in sin, as the brand of reprobation upon your soul. Let the very thought terrify and alarm you. Produce this proof that you are not absolutely incorrigible, and that the terrible sentence has not been uttered respecting you : "His bones are full of the sin of his youth, which shall lie down with him in the dust."

PEN AND INK SKETCH, No. VI.

THE REV. THOMAS O. SUMMERS, D. D.

The object proposed in presenting the brief Sketches of prominent ministers in the pages of this Monthly, is not the laudation of living men, our contemporaries, or the lionizing of leading Methodist Preachers, by exhibiting their claims to distinction. It is no part of our purpose to toss the censer of adulation, or to parade individual merits in a form painful to private delicacy. A higher motive prompts our endeavors. Our aim is to furnish delineations of mental character, of individual peculiarities of thought, manner, utterance, which may furnish profitable materials for study and improvement to others, particularly among the rising ministry of the Church, while they gratify a laudable curiosity on the part of the general reader, who may not have heard the preacher, although, at the same time, his name and reputation are familiar. We now proceed with our pen and ink portraits.

Dr. Thomas O. Summers, Assistant Editor of the Southern Christian Advocate, is a member of the Alabama Conference. He is yet in the flower of life, being on the youthful side of forty. His appearance in the pulpit is impressive. A physiognomist would pronounce him a highly intellectual man, from the contour of his face and head. Dignity and simplicity are blended in his features. He reads his hymn with an emphasis that shows how fully he enters into the merits, and appreciates the beauties of sacred poetry. Familiar with the whole compass of hymnology, a subject which he has studied *con amore* for years, and of which he is master, his selection is always judicious and appro-

priate to the subject he means to handle. His prayer is apt to be a model : fervent, simple, embracing all the leading elements of public prayer—adoration, confession, thanksgiving, supplication, intercession. Its cast of expression is frequently borrowed from the admirable language of the liturgical service of the Church of England. You will have no word or phrase that betokens the slightest approach to undue familiarity with the dread Searcher of Hearts ; no attempt at high-flown thought or swelling words. In substance, as well as form of expression, it will be eminently edifying, rich, copious and devout. The lessons are read in no slovenly, indistinct manner, but with an impressiveness which seems to bring out new beauties from the sacred page.

His choice of a text indicates a mind which is wont to take a larger circle than that commonly embraced in the beaten track of pulpit performances. There is a body of subjects which may be considered *stock texts*. We have listened to respectable preachers off and on for a year together, who never announced a text which you had not heard preached on in former times, again and again, perchance. They were all the time bringing out of the sacred treasury, things *old*—rarely or never, things *new*. Their preaching never exhibits the freshness of minds vigorously at work, making new accumulations to an old stock, sweeping out into a wider orbit of thought. You carry away the impression, that the preacher has been traveling over this ground for years, until he has come to dread the face of a new text ; and in nine cases out of ten, your impression would be correct.

After announcing his text, Dr. Summers will lay down some general principle, the germ of the subject he intends to develop. Or if the text needs to be guarded by modifications, or limited in its range of application, this will be carefully stated and duly set forth in the preliminary remarks which introduce the main points to be discussed. If the subject requires no formal introduction, no strength is spent in fetching one from a distance. Thus is avoided the bane of many a discourse which goes through a tedious round of irrelevant or common-place remark, to the detriment of what is to follow, a mere tax upon the hearer's patience. The salient points are seized upon in a masterly analysis which

aims always at exhausting the meaning of the text. You see at once that careful and patient reflection in the study has fully digested the subject beforehand. Every thing is in its place, and a methodical progression of thought carries you on, step by step—the foregoing principle, illustration, or line of thought, preparing the way for what is to follow. This is the true soul of method; and method, the combination of unity with progression, says Lord Bacon, levels on the intellectual field the dwarf and the giant.

And, *par parenthese*, can too much stress be laid on the importance of method in a sermon, when it is acknowledged to be the first and highest merit in every department of thought, in the whole economy, indeed, of active and domestic life? “What is it that first strikes us,” says Coleridge, “and strikes us at once in a man of education, and which among educated men so instantly distinguishes the man of superior mind? Not always the weight or novelty of his remarks, nor always the interest of the facts which he communicates; for the subject of conversation may chance to be trivial, and its duration to be short. Still less can any just admiration arise from any peculiarity in his words and phrases; for every man of practical good sense will follow, as far as the matters under consideration will permit him, that golden rule of Cæsar’s—*Insolens verbum, tanquam scopulum, evitare*. The true cause of the impression made on us is, that his mind is methodical. We perceive this in the unpremeditated and evidently habitual arrangement of his words, flowing spontaneously and necessarily from the clearness of the leading idea, from which distinctness of mental vision, when men are fully accustomed to it, they obtain a habit of foreseeing at the beginning of every sentence how it is to end, and how all its parts may be brought out in the best and most orderly succession.”

We consider it one of the distinguishing traits of Dr. Summers’ preaching, that it fully satisfies the conditions of philosophical method. We remember to have heard the elements of an admirable sermon thrown off by him impromptu, in an exhortation delivered after a fifteen minutes’ discourse by a young minister who was evidently laboring under considerable embarrass-

ment. Our friend was in the pulpit and closed the service. The exhortation was as long again as the discourse, and was delivered in language which might have been transferred to types without alteration. So fine was the analysis, so striking and beautiful the thoughts, that we supposed at the time it was a subject on which he had thoroughly prepared for some former pulpit effort, but learned afterwards that he had never preached on the text. This command of clear and rapid thought is an endowment of great value and singular importance, to a minister who is liable to be called on at a moment's warning. We once heard a distinguished presiding elder, one of the ablest men of his Conference, say, that a Methodist preacher ought to be able to preach to a strange congregation at any time, after four minutes' notice. He evidently referred, however, to the re-production of some sermon with which the preacher's mind was familiar. No one insists more strenuously on careful previous preparation, than the subject of our sketch, or more steadily attends to it in his practice. This is done sometimes by writing his sermon *in extenso*—most commonly by drawing at an analysis; frequently by a mere mental process of examination and digesting the leading elements of thought embraced in the proposed subject of discourse. No use is made of the manuscript at the time of delivery; not a solitary sentence will be preached in the words found on the paper; not a moment's labor is devoted to committing it to memory; the preacher goes into the pulpit uncommitted to any arrangement of words, and is perfectly free to use whatever language the inspiration of the time and occasion may suggest.

To one trained to extemporaneous speaking, it is by no means difficult to clothe his thoughts with appropriate expression, provided he is master of his theme, and has clear and copious ideas. "To have something to say," is the first requisite for saying any thing well, according to Sir Walter Scott, a consummate master of the art of composition. Literary tastes, various reading, a profound knowledge of the Holy Scriptures, a familiar acquaintance with the "old men eloquent" of the English theological school of the 17th and 18th centuries, combined with the intellectual vigor which subjects to the mind's crucible the golden pro-

ductions of the past, and sends out a bright, fresh coinage, bearing the signatures of its own sovereignty,—these are the sources which in Dr. Summers' case supply him always with "something to say," which is well worth hearing, when he ascends the pulpit. He is thoroughly Wesleyan in his theological opinions, a safe guide through the perplexities of metaphysics, and always practical and edifying in his teachings. His preaching is eminently earnest, full, instructive ;

"Warm from the heart, and faithful to its fires."

His style is at once simple, beautiful and appropriate.

His delivery, after he gets fully into his subject and has warmed with his theme, and particularly if that theme is of an awakening or exciting character, is apt to exhibit too much *abandon*. The action sometimes becomes vehement ; the key-note gets a little too high ; and the machinery jars by the rush of too rapid a movement. Unlike many others, he preaches best when the excitement is a little below the maximum point, and when he retains a complete mastery over voice and action. We have thought that sometimes an excess of emphasis is a drawback upon the effect of his discourses.

So much for the preacher. In private life Dr. Summers is a delightful companion—well-informed on all subjects, fluent in conversation, ready and happy in repartee, cordial and constant in his friendships. A man of truly devout spirit, stainless integrity and honorable sentiments, he endears himself most to those who know him best. In height he falls an inch or two below six feet—in person thin, with an anti-aldermanic girth of waist—an amiable, expressive face, being surmounted by an intellectually marked forehead. He is happily married and enjoys in a rare degree the blessings of domestic life. He was born in 1812, in Dorset, England. In his 18th year he came to the United States, joined the M. E. Church in 1832, and was admitted into the traveling connection in the Baltimore Conference early in 1835. In 1840 he offered himself as a missionary to Texas, where his name is honored and his labors will be long remembered. After serving the Church in that capacity for four

years, he joined the Alabama Conference, in which he holds a distinguished position. In 1845 he was elected to represent that growing and powerful Conference in the Convention which organized the M. E. Church, South, and had the honor of serving the Convention as Secretary. The next year he was a member of the General Conference held at Petersburg, Va., by which body he was appointed Assistant Editor of the Southern Christian Advocate, and chairman of a committee to revise the hymn book. To his fine taste, extensive research, and unremitting labors, the Church is mainly indebted for her "poetical liturgy," a collection unrivaled in excellence and beauty. The Quarterly Review is indebted to his vigorous pen for some of the ablest papers which have adorned its pages; and the editorial columns of the Southern Christian Advocate are enriched by his weekly contributions. Emphatically a working man, and at the same time a hard student, scholarly in his tastes and habits, we confidently anticipate for him a career of growing usefulness in whatever department of labor he may be called to fill.

C O N F E R E N C E S .

THE MEMPHIS CONFERENCE.—We add to the particulars stated in our December number the following extract from a letter written by the Secretary, the Rev. J. D. Blackwell. “After the eleven o’clock services on the Sabbath, the Bishop ordained nine persons to Elder’s Orders, and twenty to Deacon’s Orders after the three o’clock services. Sixteen promising young men were admitted on trial, six or seven located, and six transferred. Two had fallen in the itinerant field, viz: Rev. Jas. D. and Rev. Elias H. Rhodes, brothers. They fell at their posts; one shouting “glory, glory,” with his dying breath; the other was standing in a gentleman’s front yard, with his Bible in his hand, just ready to start to his appointment, when an electric discharge struck a tree hard by, and laid him a lifeless corpse upon the word of God. For the first time since we were set off from our good Alma Mater, (allow the term in this connection,) the Tennessee Conference, we find ourselves wanting in laborers to cultivate the field allotted us. The Conference has set apart a day of fasting and prayer for the special purpose of praying the Lord of the harvest that He will send forth laborers into His harvest. The next session is to be held in Trenton, Tenn.” The Conference passed the following resolutions:

“1. That we regard the Southern Methodist Pulpit as a periodical worthy the patronage of the Methodist Episcopal Church, South, and hereby recommend the same to our ministers and people generally.

“2. That we request the Rev. Jos. E. Douglass to prepare and forward a sermon for publication in the ‘Pulpit.’”

THE INDIAN MISSION CONFERENCE closed its sixth annual session on Monday, 29th of last October. Bishop Paine presided. The entire membership this year is 3,899, a slight increase. The Bishop ordained one deacon and two elders. Four preachers were received on trial. The collections for missions amounted to \$834 24. The Secretary, Rev. W. L. McAlister, says: "the natives, the whites and colored, men, women and children, sinners and all, engage in this part of the work." The next Conference is to be held at the Choctaw Agency. Delegates to the next General Conference, W. L. McAlister and V. W. Talbott: Reserved Delegate, T. B. Ruble.

THE ARKANSAS CONFERENCE met in Batesville, November 5th. Bishop Paine was prevented by illness from being in attendance. The Rev. Andrew Hunter presided. There is a reported increase of 904 whites and 83 colored—total 987. The Delegates to the next General Conference are Revs. W. P. Ratcliffe, J. F. Truslow, Andrew Hunter and Wm. Moores: Reserved, J. Harrell, C. P. Turrentine. We regret that we have no further items of interest from this Conference, and that we have mislaid our copy of the very complimentary resolution passed in reference to "the Pulpit." We should have a good deal less vanity and love for our work than any editor we have ever seen, if we could forget very easily that our Arkansas brethren say that our periodical has "won for itself imperishable laurels in the walks of Christian literature and morals;" and the brethren of that Conference have a right to say, seeing that they are among our most generous supporters. The Rev. J. F. Truslow has been appointed to prepare a sermon for the Pulpit.

THE MISSISSIPPI CONFERENCE convened in Natchez, Dec. 5th. Bishop Capers presided. Three preachers were admitted on trial, three re-admitted, and three into full connection. Five located. The stewards of the Conference reported a deficiency of \$2,952 87, and only \$941 20 collected to meet it. This latter amount

includes \$100 from the Nashville Christian Advocate, and presents a most distressing picture. But the receipts of the Missionary Society exceed those of last year by about \$600. The Rev. Dr. Drake preached the Conference Sermon. The Delegates to the General Conference are W. Winans, B. M. Drake, L. Campbell, G. M. Rogers and John Lane: Reserved, W. H. Watkins and D. M. Wiggins. The next session is to be held at Yazoo City. There have been extensive revivals during the year, but the precise increase is not stated.

THE EAST TEXAS CONFERENCE met in Paris, Lamar Co., on the 14th of last November. It appears to have been a pleasant session. None of the brethren had died during the year. Seven were ordained deacon, one elder, five admitted, and two were re admitted. A very commendable spirit of improvement in regard to the finances of the Conference was manifested. The "Texas Wesleyan Banner" was recommended to the General Conference for its adoption. Some action was had in regard to the Pulpit, but we have not received a copy of the proceedings in this case, except the statement that the Secretary of the Conference, the Rev. Isaac M. Williams, was appointed to write a sermon for us. The increase is said to have been large, but the precise number is not given. The next session is to be in Palestine, Anderson County. The Delegates to the General Conference are Robert Crawford and W. C. Lewis: Reserved, Samuel A. Williams.

THE SOUTH CAROLINA CONFERENCE met in Camden, S. C., December the 19th, and adjourned on the 23d. Bishop Andrew presided. Every body knows that this Bishop talks little at Conference and works hard. He is a man of dispatch, but how he succeeded in carrying so large a Conference as the South Carolina through its business in four days, is a matter which exercises our curiosity, and which we humbly hope he will be condescending enough to explain "upon sight." But according to the S. C. Advocate he did it, and the session is described as

having been most delightful. Eleven brethren were admitted on trial, and three re-admitted. One brother, the Rev. J. Tarrant had died during the year. The Conference adopted a new financial plan, upon the basis of that of Virginia. \$17,500 were raised for missions. Nine Delegates were elected to the General Conference, W. M. Wightman, H. A. C. Walker, A. M. Shipp, W. A. Gamewell, J. Stacy, W. Smith, C. Betts, N. Talley; and S. W. Capers: Reserved, R. J. Boyd and H. Spain. There has been an increase of about 500 in the white membership of the Church, but a decrease of 250 in the colored, occasioned by large removals to the west. The next Conference is to be held at Wadesboro, N. C

THE TEXAS ANNUAL CONFERENCE convened at Seguin on the 6th of December. Bishop Paine's exposure on the frontier seems to have impaired his health considerably. He did not reach this Conference until Saturday, the 10th. The Rev. Robert Alexander was elected President, and Rev. C. Richardson Secretary. A new Church edifice in the town was dedicated during the session. Important action was had in behalf of Rutgersville College and the Texas Wesleyan Banner. These are certainly two very interesting instrumentalities in the hands of Texas Methodism for the promotion of the gospel, and deserve to be carefully guarded and advanced. The Delegates to the General Conference are the Rev. R. Alexander and Chauncey Richardson: Reserve, Josiah W. Whipple. The next session is to be held at Richmond, Fort-Bend County. These are all the items of interest we have yet seen.

The Conference passed a favorable resolution concerning the S. M. Pulpit, and requested the Rev. Homer S. Thrall to prepare a sermon for its pages.

THE GEORGIA CONFERENCE commenced its session at Marietta on the 9th of January and adjourned on the 15th. Bishop Andrew presided, and Prof. Myers and the Rev. G. J. Pearce were

Secretaries. Thirteen preachers were admitted on trial. The Conference stewards settled with the claimants at a discount of $46\frac{1}{2}$ cents. There is a reported decrease of 215 whites and 10 colored members. Amount raised for missions \$11,929—\$3,000 more than last year. The Missionary Anniversary was quite brilliant. Bishop Andrew and Drs. Boring, Means, Pierce and Wightman were the speakers. The educational interests of the Conference appear to be flourishing. Emory College closed its last term with 115 students in attendance, and the Wesleyan Female College at Macon has 160 young ladies in its departments. The Rev. W. J. Lassuet has been elected Professor of English Literature in Emory College, in order that Prest. Pierce may visit various parts of the State to solicit donations to erect an additional college building. The Delegates to the General Conference are W. J. Parks, S. Anthony, J. E. Evans, J. W. Glenn, J. Boring, G. F. Pierce, L. Pierce, W. H. Ellison and R. Reneau : Reserved, J. Lewis, G. J. Pearce. The next session is to be held in Savannah.

LITERARY NOTICES.

(1.) *Infant Baptism ; It finds its Warrant in the Authority of Jesus Christ ; and its Endorsement in the Practice of the Church : a Sermon by the Rev. G. W. Langhorne, of the Va. Conference.* This is an excellent and forceful sermon on a subject of very great importance. The author has studied this matter and presented it in a very clear light. Our ministers ought to give this pamphlet a wide circulation. It contains 40 pages of good, clear print ; is published at the Book Room in Richmond, and may be had at 18 $\frac{3}{4}$ cents a copy, or 12 $\frac{1}{2}$ cents by the quantity. We should speak more warmly of this production if its author had not conferred the compliment of dedicating it to our humble self in connection with our distinguished contributor Dr. Doggett, but if we commended it according to our feelings and judgment the newspapers would say that we were reciprocating compliments.

(2.) We are indebted to the author, the Rev. Dr. Henkle, for a copy of his eloquent Sermon preached before the Tennessee Conference at its last session on "Ministerial Itinerancy," and entitled the "Vision of the White Horse." This is a very timely and earnest discourse.

(3.) The Masonic Journal for January, 1850, (published by Hunt and Campbell, Marietta, Ga.) contains a Eulogy upon the Life and Character of the late Rev. Dr. Few, pronounced by Prof. Means at the consecration of a Monument at Emory College to the memory of its first President. It is rich, glowing and genial. If Dr. Means' delivery resembles his style of writing, his discourses must be very captivating.

(3.) We acknowledge the receipt of an Address by Mr. Eaton, Jr., at the close of the examination of the students in the very popular Female Seminary under the supervision of the Hon. Daniel Turner, in Warrenton, N. C.

(4.) Our beloved brother and neighbor, the Rev. Daniel Stratton, has published, at the request of his congregation, a Sermon on the Religious Instruction of Children. It is very clear and impressive, and although written for the Presbyterians of New Berne, its perusal by Christian parents generally would be attended, we are sure, by salutary consequences.

(5.) Southey says that when he was a boy at school it was the delight of his associates to puzzle each other by demanding the explanation of words and phrases. Upon reaching the school-room one day he was asked upon the spur of the moment to tell what the letters *i. e.* stood for. "John the Evangelist" was the answer. The roar of laughter which followed this guess taught him never to be ashamed to acknowledge his ignorance of things which he did not understand. We might subject ourselves to similar ridicule, if we attempted to express an opinion of a *Medical* work; so, we must say of the *Medical Examiner*, edited by Francis Gurney Smith, M. D., and published by Lindsay & Blakiston, of Philadelphia, at \$3 per annum in advance, is handsomely printed, filled with articles of interest to physicians, and embellished by well executed lithographs and wood-cuts. We like to look into everything, and shall be pleased to add this to our list of monthly visitors.

(6.) *The Pulpit Reporter* is a new enterprise. It is published by Holbrook & Co., 128 Fulton st., New York, at \$2 per annum, payable \$1 in advance, and \$1 at the end of six months. It is a semi-monthly sheet; 16 royal octavo pages in each number, and giving more than 100 sermons per annum. These are to be verbatim reports of the discourses of distinguished clergymen in various parts of the country. We have seen two numbers and they are well filled. We hope that this new candidate for public favor may find an encouraging reception.

(7.) Poor Paris on Mount Ida! What school-boy has not pitied the youth who was compelled to decide upon the rival claims of divine beauties? We are just in the predicament of Priam's puzzled son. Graham, Sartain, Godey, have opened the year with special beauties. They all have attractions—and each has its peculiar excellences. *Graham* adds a series of portraits of Revolutionary heroes to his former embellishments; *Sartain* has not sent us his January number—(we desire to have it)—but the literary matter in February is superior to the ordinary run of magazine literature, and the engravings are fine and interesting; while *Godey*, as his wont is, grows better and better. The Post Mistress and Cupid among the Flowers are fine specimens of art. The same number, February, has a finely engraved likeness of the Editor. Godey is said to have been as *small as we* when he commenced his magazine. He is no taller now, but, Fish, Flesh and Fowl! if we live to edit the Pulpit for the next twenty years, can we come to the plumpness of our pleasant friend?

(8.) The Methodist Quarterly Review for January, 1850, maintains the fine position in which Dr. McClintock's editorial supervision has placed this periodical. It has an excellent portrait of Bishop Janes; and among the articles is a Review of Dr. Lee's Life of his uncle Jesse, from the pen of Daniel Curry.

(9.) We beg leave to commend to our clerical readers especially, "Bibliotheca Sacra and Theological Review," a Quarterly published in New York and London by John Wiley. It is edited by B. B. Edwards and E. A. Park, Professors at Andover, with the special co-operation of Dr. Robinson and Prof. Stuart. The terms are four dollars per annum, but where the subscription is paid in advance the work is sent free of postage. The articles are of a high cast and the whole work is one of great and permanent value to theologians.

(10.) Messrs. Grigg, Elliott & Co., Philadelphia, publish the Southern Minstrel, a collection of Psalm and Hymn Tunes, Odes and Anthems. Adapted to Churches of every Denomination, &c. &c. By L. J. Jones, of Mississippi.

(12.) 'The author of "Peep of Day," "Line upon Line," &c., a series of books which have commanded attention by their attractive simplicity of style, has prepared a work entitled "Light in the Dwelling," which is a Harmony of the Four Gospels, with very short and simple remarks, adapted to reading at Family Prayers, and arranged in sections for every day in the year. It is of the character of a Family Devotional Commentary. It is an interesting and valuable work. 'The American edition, published by the Appletons, New York, is in one large, handsomely printed octavo. We freely commend this book to Christian families, and regard it also, from the examination we have given it, an excellent addition to the literature of the closet.

(13.) The same publishers have sent us their neat edition—the second American, from the sixth London—of Practical and Parochial Sermons, by the Rev. Charles Bradley. The discourses in this volume which we have examined are distinguished for clear thought, evangelical views, and beautiful and forcible diction. 'The unction wherewith every gospel minister ought to seek to preach is preserved in a very large measure in these sermons. We predict for them a high and permanent reputation.

(14.) "*Acton*, or the Circle of Life, a Collection of Thoughts and Observations, designed to delineate Life, Man and the World," is a well printed duodecimo, from the press of the Appletons, very tastefully adorned by a title-page and several emblematical designs, printed in colors. It is another of the several productions suggested by Colton's *Lacon*, and a comparison of the two works will soon convince the reader that the difference between Colton and this author is that one is decidedly a man of genius, and the other a decidedly intelligent man. Many of these observations are very judicious and very direct, while many more are stale and vapid. We suppose, however, that it would require very uncommon ability to sustain one in a sprightly mood of mind through such a number of paragraphs upon totally dissimilar subjects. The book is quite readable.

(15.) "Friday Christian" is a remarkably well told story, which

might have been made a little more thrilling if the author had not adhered so closely to the facts in the case; but the book is none the less valuable for that. It will "take" with the young people and ought to be placed in school libraries. It is not a set of prayers for fast-day, as some might imagine; very far from it. It is rather a history of the settlement of Pitcairn's Island. The proceeds of the sale of this excellently printed work are to be applied to the Mission House of the Protestant Episcopal Church in Missouri. The Appletons publish it.

(16.) A desideratum in our literature has been supplied by Mr. Ticknor in his *History of Spanish Literature*. This work of years has recently been brought out by the Harpers in three sumptuous octavo volumes, very handsomely printed on fine paper. Mr. Ticknor commands a remarkably limpid style, has brought to his labor a passion for his theme, and has been favored with such a residence in Europe and such assistance from other *literateurs* as were essential to his success. So far as we are capable of judging this *History* is complete, and furnishes much that American readers generally could scarcely conjecture where else to find. Those who have no very particular interest in Spanish literature will find much in these volumes to inform the taste and enrich the mind. Ticknor's *History* is a work for every gentleman's and every scholar's library.

(17.) Another very valuable book from the press of the Harpers is Dr. Anthon's *System of Ancient and Mediæval Geography*, 769 pages, 8vo.. From the examination which we have been able to give it, it appears to be quite thorough and full. Even those who are not classical scholars will find this a valuable companion to books of history and travel, and much of their embarrassment in reading relieved by finding the quantities of the syllables in proper names duly noted. We barely remark, as a suggestion of what might easily be remedied by the author, that in our first reference to the work we were compelled to rely upon our knowledge of the matter in hand, rather than upon the index, which does not appear to be so complete. Every student of the classics and every traveler abroad should have this work. We expect certainly to take it with us when the Pulpit shall have enough subscribers to justify us in recruiting our "exhausted energies" amid classic scenes and climes.

SERMON X.

THE BELIEVER'S ENCOURAGEMENT.

BY THE REV. C. D. SMITH,

OF THE HOLSTON CONFERENCE.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Eph. iii: 20, 21.

Christianity, my brethren, holds out to its friends and followers the most ample encouragements. Through all the vicissitudes of life and all earth's changes, it adopts its promises and hopes to every circumstance. There is, indeed, no sorrow of heart for which it does not afford a balm—no wounded spirit which it cannot heal—no malady of soul which it cannot cure. There are no reverses and disappointments which it does not supply with hope and encouragement. Have any, under the hand of adversity, realized the prediction of the Saviour to the twelve, "ye shall weep and lament, but the world shall rejoice"? they are encouraged by the promise, "but your sorrow shall be turned into joy." Nor are its promises imaginary and delusive. It holds out no false hopes to its disciples to deceive and disappoint them. God, its author, cannot lie. He speaks and it is done. He commands and it stands fast. He promises, and the fulfilment is "yea and amen in Christ Jesus." Few, however, even among professed Christians, fly to the gospel for Comfort and support in the hour of danger and distress. Many rather sit down in melancholy and grief, and gaze upon the

shadows of the future. Forgetting the source of their strength and the ground of their faith, they fall under clouds and despondency, and even meditate the design of giving up the struggle. To counteract these states of mind and fortify the believer against the fatal consequences of so rash an act, the scriptures abound with every shade of encouragement and promise. The power, the love and fidelity of God; the abiding presence of the comforter; the unsearchable riches of Christ; the certainty and preciousness of the divine promises; the boundless mercy of heaven, and the superior excellency of the future inheritance, are all brought prominently to view, to urge the believer forward and lure him to the pathway of virtue and obedience.

There is no circumstance connected with human life in which the heart needs more encouragement than amidst the fearful conflicts of the Christian warfare. To those among Christian professors, who are true and worthy disciples, bold and zealous defenders of the true faith, the world offers no quarters—wicked men and devils cease not to assail them—mere formalists and speculators in theology deride them—the vulgar defame and the haughty disdain them. None, therefore, need encouragement more than Christians, and none are more amply furnished than they. Had we, indeed, no other scriptural assurances on which to rely, there is a sufficiency in our text to inflame our zeal, quicken our regard for Christ, and embolden us in our present pursuit for salvation and heaven. For we learn from it,

I. The transcendent power of God to bless penitent man. "Unto him that is able to do." Here we have the statement of a power, which for the sake of order, we will consider as three-fold. It is (1) physical, as shown in the creation and government of the material universe. It is written by Moses that "In the beginning God created the heavens and the earth." With this explicit declaration of Jehovah's creative power, it is useless for us to multiply words to prove it, since it is "The fool who hath said in his heart there is no God." But as matter was, in the wisdom of the divine mind, designed to have perpetual action and motion, so he who created it ordained laws for its government. It may be well for us, however, to consider the import of

the term law, for a correct understanding of this will guide the mind to just and rational conclusions in regard to the government of God over matter. The term implies, 1st. Power, for it is but the order according to which a power acts. 2. It supposes an agent, for it is but the mode according to which an agent proceeds. Power and agency, therefore, constitute the laws of nature and of nature's God, for they are but the order and mode by which the divine mind and the divine hand operate and proceed. The ease and harmony too with which God controls in the heavens above and in the earth beneath, demonstrate both his "eternal power and God-head," for "Arcturus, Orion and Pleiades," and the hosts of heaven, obey his will. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." "He weigheth the mountains in scales and the hills in a balance." Nay, more: "The thunder of his power who can understand?" In connection with these sublime passages, you should remember that it is also said that men "are as grasshoppers" before him, for "He setteth up one and putteth down another." Here we have the statement and the evidences of a supreme power which none can doubt without irreverence and impiety. These furnish ample proof of God's ability to supply all the wants of feeble man.

This power is (2) Spiritual, as demonstrated in the quickening operations of the Holy Spirit upon the human heart. "You," said St. Paul, "hath he quickened, who were dead in trespasses and sins." "God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ." "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with Christ." "I will take away," says God, "the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you." Here we have proof to sustain our position, that the Spirit quickens the heart. The operations, however, by which this work is done are both direct and through the word. In either view they demonstrate God's ability to bestow the riches of his grace upon all men in their regeneration and salvation.

This power is (3) a gracious power, as shown in the boundless fulness of his love to ruined man. The power and cause which provided a Redeemer for the world was neither necessitated by any claims we held upon God, nor influenced by any returns of merit we might be able to make. Our condition was one of utter helplessness, and our doom, when considered alone in reference to justice, was that of hopeless ruin. Eden had been closed and the flaming sword placed over the gate. Go, said God to the offender, "For dust thou art, and unto dust shalt thou return." But grace prevailed over the claims of rigid justice; and the Lion of the tribe of Judah prevailed to open the seals of the mysteries of heaven, and proclaim deliverance to the captives. This was the work of unmerited grace—an affecting exhibition of the power and riches, both of the love and mercy of Heaven.

These three ideas bring the ability of God to bless man, encouragingly to the mind. Whatever moral barriers lay in the way of the free exercise of this threefold power have been broken down and abolished by the cross, so that in its regenerating and saving nature it is now vouchsafed to all on the condition of faith. This view of God's power proclaims to the ruined sons of earth that he is "able to do exceeding abundantly above all that we ask or think," in securing for us the eternal redemption which is in Christ Jesus.

II. We remark that the existence of this power implies God's willingness to bless. In no other sense does the announcement of that power suit man's present condition. A single view of the majesty, holiness and justice of God, if surrounded with implacability and an unwillingness to bestow mercy and kindness, would overwhelm us with despair. Indeed, the announcement of a power omnipotent and merciless, would strike the heart with such awe and terror as could not fail to render the present state of being one of wretchedness and misery. In this, however, as in every other respect in which mankind have been involved in ruin, the scriptures furnish the most ample and comfortable assurances. God does not willingly afflict or punish. His will is always declaration on the side of mercy and salvation. "For I have no pleasure in the death of him that dieth, saith

the Lord God." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." With a similar spirit of compassion, Christ hath said of Jerusalem, "How oft would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." St. Peter hath also said, "The Lord is not slack concerning his promises as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." And St. Paul saith, "He will have all men to be saved, and come to the knowledge of the truth." The mind that is unfettered by blindness and prejudice can desire no stronger proof of God's willingness to bestow mercy and salvation upon all men. No other view presents God encouragingly to man. No other view opens up the way of life and salvation, impartially, to the perishing multitudes of earth. No other view stimulates to hope and excites to action. This view alone urges man, fallen, wretched man, to repentance and faith. This view alone represents the gospel scheme in noble benevolence and equitable justice. In this excellency lies the grand motive-power of the gospel, the captivating charms of the Man of the Cross, for the power without the will to bless would bring to the mind feelings of terror and dismay rather than hope and encouragement.

III. We learn that the power and willingness of God to bless mankind transcend all the powers of human thought and language. For He "is able to do exceeding abundantly above all that we ask or think." The human mind cannot comprehend itself. Its powers seem almost boundless. Thought delights to contemplate the scenes of majesty and beauty in the heavens above and in the earth beneath. It goes at pleasure beyond the bounds of time and sense, and returns with images of unknown regions. The objects of sense seem, indeed, to be designed to call out the activities and powers of an agent they can neither limit nor control. However delightful these contemplative sallies of the mind, it is always conscious of its finite power, and is ever desirous of more. The mind, however, delights most, when renewed after the image of Him that created us, to contemplate

God in the beauty of his holiness, his mercy, love and perfections. Here it finds the center of its being, and here alone it conceives of objects competent to satisfy its quenchless thirst. Here it always finds a source of rapturous delight, and ever turns with pleasure to this center from all that is finite and unreal. In this, however, God is able to bestow blessings which abundantly exceed the loftiest conceptions of the mind. In confirmation of this truth, view the sinner in his ruined and helpless condition. He is guilty and condemned. The wrath of heaven waxes hot against him. The flaming sword forbids his return by the ancient gate-way. The smoke of the pit ascends from beneath him and devils clamor for his blood. The heart so noble in its original character is as a whited sepulchre, and is compared to a cage of unclean birds. But God promises its renewal. Does thought then conceive of the "Mediator of a better covenant"? Does it conceive of the Mediator's prevailing merit? Does it imagine the good-will and placability of the Judge? the release of the condemned criminal? the joy and ecstasy of the pardoned culprit? The mind has not yet conceived of the glory and excellency of the work of God in a penitent heart—the real surpasses the imagined—for he "is able to do exceeding abundantly above all that we ask or think." It is better enjoyed than described. In power, sweetness and love, it surpasses all our present feeble thoughts and imaginings. Nor can we even conceive of the clearness and comfort of God's witnessing Spirit in the heart until we know it for ourselves. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of things which God hath prepared for them that love him, but God hath revealed them to us by his Spirit."

Does it come within the range of evangelical thought to conceive of perfection in the present life, through the "one oblation" of Christ—the blood that "cleanseth us from all sin"? Then our text urges each believer to claim and realize it through faith, for God is able to do exceeding abundantly above all that we ask or think." Does it comport with sanctified thought and the gospel promises for believers to anticipate and expect, through the

prevailing power of the cross, victory and triumph in death?
Then are we encouraged to be

“Bold to take up, firm to sustain
The consecrated cross.”

Once more, as we are aided by revelation, may we lawfully indulge the powers of thought, sober, Christian thought, in painting upon the mind images of the majesty, perfections and glory of God—the boundless love and mercy of Christ—the eternal beauty of heaven—the “city that hath foundations, whose builder and maker is God”—the transcendent beauty of that eternal house of many mansions—the turreted plains and rich vineyards of the heavenly Paradise—the full gushing stream that issues from the throne of God and of the Lamb—the divine music of unnumbered millions—the anthems of praise which swell from the breathing whisper of worshiping multitudes to the loud acclamations of Hosannah to God and the Lamb—the robes and crowns of the saints—the banquet of love—the jubil shout of thronging multitudes—the out-beaming glory of the throne—and the re-union of loved ones in heaven? When thought has swept over this broad and comprehensive view, and language has grown weary in description, our apostle assures us that God “is able to do,” in disclosing heaven to our view, “exceeding abundantly above all that we ask or think.”

While in the present life we are under the shadows of a veil which thought itself cannot penetrate and at which language fails. Here we see through a glass darkly. The light but faintly gleams through the shadowy vista of the future. Mind, and thought, and language, are bounded by unknown regions. But hope is ever eager for the inheritance—faith, in bold confidence, seizes upon the signet of heaven, and the sanctified believer knocks at the third veil for entrance. A voice from within is heard, “come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Passing the veil in obedience to this voice from within, the righteous shall

behold "the brightness of his coming," and the beauties of "that most excellent glory," there

" With rapturous awe on him to gaze,
Who bought the sight for them."

IV. We learn that the power by which God blesses us in the bestowment of present salvation, and secures for us the blessings of an endless life, is a power "working in us." It is neither a natural nor a physical, but a spiritual power. "Without me," said Christ, "ye can do nothing." "My grace," said God to St. Paul, "is sufficient for thee." This the apostle found to be the only source of his strength. When he relied upon his own abstract ability, and sought in the natural man for power to subdue sin and cleanse the heart, he was made to exclaim, "I find then a law that when I would do good evil is present with me." There is, therefore, no natural power in man competent to work in the heart those graces and that change which secure salvation and heaven. If it were so, then were the atonement unnecessary—the passion and death of Christ a work of supererogation. Then must the "offence of the cross cease," and all those scriptures which portray the impotency, depravity, and spiritual blindness of man, be a "cunningly devised fable," and only "false, fanatical and mischievous" in their tendency. But that "the power which worketh in us" is spiritual and directly from God, we aver to be true, and no one well versed in the scriptures will deny it. We are not, however, satisfied with a mere declaration of this truth—we rest our averment upon the testimony of God and his holy apostles. We are, it is said, "born of the Spirit"—we are "born not of the will of the flesh nor of the will of men, but of God"—"For it is God that worketh in you both to will and to do of his good pleasure"—we are "strengthened with might by his Spirit in the inner man"—"I live, yet not I, but Christ liveth in me"—But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us—"But ye shall receive power after that the Holy Ghost is come upon you"—"He saved us by the washing of regeneration and renewing of the Holy Ghost." These scriptures prove, most une-

quivocally, the source of all effectual working in man. In them the work of salvation is ascribed to God, and the agency by which it is done to the renewing power of the Holy Ghost. It is, therefore, a power above the will of the flesh and the will of man. It is superhuman and divine, and works in us to will and to do. It is absolutely omnipotent and spiritual, and quickens, renews and strengthens. The character of the work performed sustains this view, for it is a new creation. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Be renewed in the spirit of your mind." "He saved us by the renewing of the Holy Ghost." However clear and pointed these terms, the divine writers did not rest in them. They go beyond and bear testimony to the perfection of this work in the perfection of believers. God dwells in the Christian, and where he dwells in sanctifying and saving power there must be holiness. If ye be a Christian your heart is the "temple of the living God"! Likewise, "Know ye not that your body is the temple of the Holy Ghost which is in you"? Again, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"! These passages expressly declare the intimacy which exists between God and the believer, and indicate that as God dwells within, he also works within. Nor does he dwell there powerless, and to the Christian, unknown. If ye, my brethren, be children and heirs, the Father dwells in you, in both power and knowledge. He is in the soul as a fountain of living waters. He inspires us with faith, and love, and vitality. "Ye," said he to the twelve, "shall know that I am in my Father, and ye in me, and I in you." In this view St. Paul delighted to contemplate him; and on this wise he declared this truth: "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." There is, however, another view of this subject of great moment to you, and one which it becomes you to consider well. This power, though it holds out to you the most ample encouragements, will not save you independently of faith and obedience. The all-wise God has ordained the end only through the use of legitimate means.

God works in you to will and to do, but your duty binds you to work out your salvation with fear and trembling. God strengthens you by his Spirit in the inner man, and then binds you by the most sacred laws to put forth that strength in acts of obedience to his will. He speaks within, thy sins are forgiven thee, and then will have thee "go, and sin no more." He dwells in you, for "he that dwelleth in love, dwelleth in God and God in him," and sends his light and truth through this inward temple, cleansing, beautifying, and adorning it, and then binds us by the most solemn obligations to "walk in the light, as he is in the light"—to "abound in love"—to "keep the faith"—to "live in peace"—to "put on the armor of righteousness"—to "endure hardness as good soldiers"—to "leave those things which are behind, and press forward"—to "fight the good fight of faith, and lay hold on eternal life"—to show ourselves patterns of "good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned"—to "be filled with the knowledge of his will in all wisdom and spiritual understanding"—to "be fruitful in every good work"—to "comprehend with all saints what is the length, and breadth, and depth, and height; and to know the love of Christ which passeth knowledge," and to be "filled with all the fulness of God." Such, my brethren, are our duties, and faith and fidelity bind us to pursue them with a holy and active zeal. In prosecuting these duties and striving for these attainments, we must ever have a single eye and a holy jealousy for both the truth and honor of God. When our duties are thus prosecuted, and guided by the light and power which vivify and work within, they will lead us to the unsearchable riches of Christ in heaven—to the full enjoyment of that spiritual inheritance which is, in richness and excellence, "exceeding abundantly above all that we ask or think."

V. We remark that the source and object of all our praises wrought out by this spiritual power are here clearly designated. "Unto Him," says the apostle, "be glory in the church." Unto God, our Creator and Sovereign, and in whom all fulness and power dwell, is due all praise for the blessings which have crowned our lives. How ready, and even eager, is the true

Christian believer to ascribe all the honor of his salvation to God: Unsanctified human nature is apt to ascribe to reason what belongs to God. We are too often wont to attribute to the power of human learning and eloquence that which is due to the might and operations of the Spirit of God. It is an error of the age to magnify natural ability, to deify and worship at the shrine of rationalism, and to exalt human learning and metaphysics above the gospel of God. All this is the legitimate result of all the arguments and theories which lie against the direct operations and witness of the Holy Spirit. There is, indeed, no other than that of direct influences and direct witness which truly honors God in the work of salvation. Any other view attributes a part of the praise to man. Hence, in gospel times God had all the praise, but under the reign of rationalism unsanctified learning and eloquence are glorified. In apostolic days it was "unto God be glory," but under the rejection of the direct witness of the Spirit, philosophy and skepticism are exalted to the seat of God. Beware, my brethren, that you rob not, neither dishonor God, for "he that exalteth himself shall be abased." Neither "seek ye honor one of another," but rather with the holy devoutness of St. Paul, "count all things but loss for the excellency of the knowledge of Christ Jesus your Lord." Be Christians! In spirit and form, in action and design, be holy, primitive Christians. Allow no sophistry to deceive you. Let no unwise and unsanctified teacher bewilder and mislead you. Allow no opposition, nor sword, nor threatening, nor sectarian anathemas to discourage and intimidate you. Ah, what lovers of our Lord were the holy apostles! In humility and spirit be like them. St. Peter saith, "Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope." Likewise says St. Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings"—"To God only wise be glory through Jesus Christ"—"We are bound to thank God always." And St. James saith, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Such were the terms used by holy men of God to express their reverence for

him, and the praise due for his salvation. He, indeed, who has any just conceptions of the majesty, perfections, and beauty of God—who has been renewed after the image of him that created us, and has a godly, jealous eye upon his own heart, indulges no egotistic pride—no pompous self-adulation—no pharasaic boasting—nor Procrustean bigotry. Rather he imitates the self-abasing humility of the publican in the temple, and writes upon his altar the sentiment of Israel's shepherd king, "Praise ye the Lord"—"I will praise thee with my whole heart." How expressive is the sentiment of praise of a heart deeply sensible of God and his salvation. "Unto him be glory," says the apostle. Go ye, my brethren, and imitate this holy example by "rendering unto the Lord the glory due unto his name," for he "is able to do exceeding abundantly above all that we ask or think."

VI. We remark that the medium of all our praises is here brought prominently to view. "Unto him be glory in the church by Christ Jesus." The mediation of Christ is the first and great principle of our holy religion. It strikes at the foundation of all worship which rejects his divine mission and merit. It overthrows every theory which seeks to establish man in a justified relation to God, and vouchsafe his future happiness and salvation without mediation and pardon. It is that point in the Christian doctrine, therefore, which recognizes and establishes the guilt of man, and vindicates the purity and justice of the divine government and administration by granting pardon only where there is an atonement. Man is now under penal dispensation in his relation to God as a creator and sovereign, for he that believeth not is condemned already. In this view the divine writings harmonize in their account of his creation and fall; in any other they would be discordant and senseless. The holy scriptures likewise represent guilty man as under the eye of God's mercy and compassion. To make this view, however, harmonize with this penal condemnation and the malignancy of sin, they set forth that compassion in its covenant character. The covenant here referred to consisted of the promise and oath of God to Abraham to bring out of his seed a Deliverer and Saviour in whom all the nations of the earth should be blessed.

All the benignity and compassion of God, therefore, as shown to man either in the blessings of his present being, or the offers of pardon and salvation, are through the covenanted seed. Nor was there any other than this Mediator between God and men found competent to the great work of the world's redemption. Hence, when there was none found in the vast regions of earth and heaven competent to save, God laid help upon one who was mighty to save and bound the government upon the shoulders of this royal priest and "wonderful councillor." In fulfilment of his mission, he paid the redemption price, meeting by his passion and death the ends of justice and securing the release of the condemned captives. In this plan we have a vindication of the purity and rectitude of the divine government, and yet the offer of pardon and salvation to the guilty. It ought to be borne in mind, however, that this covenant was not a bargain or contract with the Mediator to redeem any specified or definite number short of the whole. It was a covenant made with man—a covenant, however, predicated on the death of the Son of God, in which there should be ample merit for all the guilty, "that whereas sin abounded grace should much more abound." This view is abundantly sustained by God's holy word. "Ye are the children of the prophets, and of the covenant which God made with our fathers."—Acts iii: 25. "By so much was Jesus made a surety of a better testament."—Heb. vi: 22. These two passages show two leading ideas, first that the covenant was made with our fathers, and second that Jesus Christ stands as the surety and Mediator to that covenant. Again, St. Paul saith, "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises."—Heb. viii: 6. Then follows in the 8th verse a statement of the objects of this covenant, and of the persons with whom it was made: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Now, two facts are clearly established by these passages in evidence that the "better covenant" was made with mankind, and that Jesus was the "surety" or bondsman for the Father that its stipula-

tions and promises should be duly fulfilled. Nor was he "slack concerning his promises," but in the fulness of time, and when ordered by divine wisdom and knowledge he sealed and ratified the same with his own blood, declaring "this is my blood in the new testament, which is shed for many for the remission of sins." We are also encouraged to look to him by the blessed assurance that he has "entered into heaven, now to appear in the presence of God for us."

Hence, my brethren, you see that Jesus is the only medium of our access to God. "I am," said he, "the way, and the truth, and the life: no man cometh unto the Father, but by me." Nor does the view we have presented of his one oblation and sacrifice of himself, and the assurances of his mediation, complete his work for us. He ever lives as an interceding priest in our behalf. If, therefore, "any man sin, we have an advocate with the Father, Jesus Christ the righteous, who ever liveth to make intercession for us."

But as Jesus is the only medium of access to the Father, by the blood of sprinkling, so he is likewise the only medium of all our praises for the mercies bestowed. Let me, however, warn you, my hearers, nay more, let me beseech you by the mercies of God, be not deceived in this matter, for "God is not mocked." The human heart cannot, nay, does not feel the true sentiment of gratitude and praise until it feels the blood of sprinkling applied. This done, however, and gratitude and praise fill the heart, and joy and gladness swell our songs into rapturous shouts and hosannahs to the Lamb. Where this principle of honor and praise is once fixed, vitally and sensibly in the soul, it will prove a source of defence to the believer against the tricks of artful sophists, the heartless sentimentalism of mere stoics and sectaries, and that bewitching delusion into which many unsanctified and weak believers fall, egotism and pharasaic sufficiency. Be humble, be meek, be perfect, my brethren, and God shall be with you, and your hearts shall daily send up, with adoring reverence, the noble, heaven-born sentiment of St. Paul, "Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end."

VII. We remark that the boundless extent of this glory in the church is here stated in the most explicit terms. It is "throughout all ages, world without end"! Our apostle here embraces, in rich and elegant terms, the whole duration and glory of the church, in few words. This is to us a source of much encouragement. No superstitious materialism nor ostentatious display are here held out to the admirers of the cross, to lure them to love and obedience. The real grandeur and beauty of the church consist not in dubious forms and ceremonies. Christ is the glory of his church. Temples of magnificence, and altars adorned and beautified by art and skill, pulpits hung with gorgeous drapery, pews occupied by wealth and fashion, and pulpits graced with the flippant slang of oratory, may glitter, but when Christ is not there in power to sanctify and adorn the whole, the light becomes darkness and the glory fades. No pomp and circumstance can supply his place. A church, therefore, without Christ in vital experience and practical faith, must ever be shrouded in gross ignorance and darkness, and the devotions at its altar cannot be otherwise than "to the unknown God"! Unless, then the divine Shechina dwell upon the altar, and the brightness of his presence fill the temple, there is no glory there. Hence, a church destitute of Christ, revealed in vital power and love, may, we concede, glitter, but cannot shine—may, to the carnal mind, appear attractive and beautiful without, but will surely have no glory within.

That the true spiritual church will, however, have this vital glory within her perpetually, is a truth founded in this promise: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." This promise renders the prospective of the church both attractive and brilliant, for no power, nor might, nor dominion, shall triumph over her.

The glory of the church is, also, accumulative and distributive. She derives all her power from Christ and distributes her glory to admiring thousands. Neither location nor limit have been assigned her. "The gospel," it is said, "shall be preached to all nations, beginning at Jerusalem." As ages, therefore, pass away, and time, swift time, rolls its unnumbered millions toward

the final judgment of the world, the church enlarges and progresses. As Messiah "travels in the greatness of his strength," and Judah's lawgiver extends the sceptre of the cross, the bow, the hatchet, and all the instruments of torture and cruelty fall harmless, and heathen revelry is turned into songs of praise. The nations shall bow before him : all nations shall call him blessed.

The truth of this progress of the Christian church derives the most ample confirmation from the reports of our missionaries and the frequent visits of the converted heathen to our country and our churches. We are aware, however, that skeptics, and carnal and speculative professors have confidently predicted the downfall of this sublime system and the departure of the church's vital glory. But the vigilance of God's chosen watchmen, the prayers of faith, the love of truth and the spirit of holiness which still exist and operate in the church, combined with the triumph of eighteen hundred years, are obvious proofs that Christ will never leave nor forsake her. Take courage, then, my brethren, and replace your armor, for God will bring you out of this present conflict and persecutions with fresh honors, and with new and more brilliant trophies.

To stimulate our faith and encourage our hope, the apostle has here assured us that the glory of the church shall be of endless duration. It is "throughout all ages." And Christ saith, "Lo I am with you always, even unto the end of the world." Neither the crumbling destinies of ages, nor time, nor pestilence, nor sword, shall extinguish it. Nay verily, this glory shall continue to exist, not only in form, but in spirit ; not only in power, but in praise ; not only in silent reverence and adoring prayer, but in like manner as when Jesus Christ entered into Jerusalem, in loud acclamations of praise and hosannahs to God and the Lamb. It shall be co-extensive with human population and to the remotest generations of our race. It shall endure in undiminished beauty until

"Earth and all that earthly minds admire
Is swallowed in eternity's vast round."

This encouraging view should bring out into vigorous action

the faith and hope of the church—should excite her adoring millions to renewed zeal and fidelity—should stimulate all true believers to nobler deeds and enterprizes, for under God the church is approximating to her highest destiny. Hence, my brethren, let no slander nor persecution, no bitter ribaldry nor false prediction, no fallen priest or Levite, no traitor concealed in the Christian garb, nor the mutinous sons of Korah deceive you, for the promises of God are yea and amen in Christ Jesus.

This prospective view is heightened, also, by the relative position of this glory to the visible church. It is "in the church." This member of the text gives us the most ample assurances that the church shall, in her visible organization, maintain her identity and vitality. The sacraments shall remain in some branch of the true church in their spiritual character, and shall continue to be of vital force with all evangelical believers. True ministers, called of God and moved of the Holy Ghost to the office and work of the ministry, shall continue to represent the apostles of Christ in spirituality, holiness and power. And within her sacred enclosure and amidst her bountiful provisions of manna and love, shall be found a people bold to proclaim the glory of her triumphs.

Finally, my brethren, we have a strong intimation given us in the text that in spiritual character God's glorious church is the same on earth and in heaven. Her glory is declared to be not only "throughout all ages," but "world without end." Hence the virtues of heart, the graces of character, and the tempers of mind which constitute the excellency of her members here, are but the reflected images of heaven's diviner beauty. Our present being is but a state of trial, and our faith and "the earnest of the Spirit" are the pledges of our transfer. Those, therefore, of evangelical character who have borne the cross with meekness and fidelity, vindicated the honor of the church and her worthy ministers, endured with becoming patience the jibes and sneers of misguided zealots and malignant sectaries, and borne with Christian fortitude the scorn and spleen of polluted prejudice, shall be transferred from the church militant to the church triumphant, and from the confusion of earth's Babel to the bliss

and immortality of heaven. Here the altar of the true church is surrounded with the unction of God's presence and the true worshippers are quickened by an unseen power, but there the ark of the covenant shall be displayed in visible beauty, "and over it the cherubim of glory overshadowing the mercy-seat." Here we live by faith and adore him whom we have not seen, but there we shall see the King in his beauty displayed—his beauty of holiest love, before whom adoring millions pour forth their ascriptions of praise and hallelujahs of salvation. Here,

We sing his praise in hymns below,
But they in hymns above.

Here we know in part, but there we shall know even as also we are known. In the church below we have a foretaste, but in the church above we shall have a full fruition of God and heaven. Now we linger in the outer courts, but then we shall enter into the holiest, and see God as he is, admire his perfections and worship him without a sigh and without a tear. In the present state of being we must pass through the shadows and wilderness which belong to time, but there we shall dwell in light and love forevermore. Let your faith and hope, then, my brethren, through these divine promises and encouragements, look steadfastly to the church's final triumph, and the completion of the grand temple in heaven, when the top-stone shall be borne aloft amidst thronging multitudes and the gaze of angels, and laid with shoutings of "grace, grace unto it"! "Even so: Amen: come Lord Jesus, and come quickly"!

CONFERENCES.

LOUISIANA CONFERENCE.—We have seen no account of the proceedings of this Conference at its late session except the appointments. W. E. Doty, Samuel W. Spear, R. Randle and John N. Hamill, were elected Delegates to the next General Conference. Reserved Delegate, John Powell.

THE ALABAMA CONFERENCE was held at Columbus, Mi., beginning Jan. 16, and ending Jan. 24. In the absence of Bishop Capers, the Rev. E. Hearn presided during the first day. After that Bishop Capers presided, and Bishop Paine was present during a part of the session. Twelve preachers were admitted on trial. The Conference adopted a new plan of finance, which includes the co-operation of lay members. Resolutions were passed against the establishment of a great central publishing house and against the multiplication of local papers. The next Conference is to be held at Auburn. Delegates to the General Conference—T. O. Summers, Wm. M. Murrah, J. Hamilton, A. H. Mitchell, T. W. Dorman, E. Callaway, G. Garrett, J. T. Heard. Reserves—E. Hearn, G. Shaeffer.

THE FLORIDA CONFERENCE.—The sixth session of this interesting and growing Conference commenced on the 6th of February and closed on the 10th. Illness in the family of Bp. Andrew prevented his attendance. The Rev. Ira L. Potter presided, and the Rev. P. P. Smith was Secretary. From a letter received

from Bro. Smith we make the following extract: "The business of the Conference was despatched with much peace and harmony. We had Dr. Wightman with us, whose counsels and pulpit services were duly appreciated. The increase of membership is about 700. [From the S. C Advocate we learn that there was an increase of 643 whites, but a decrease of 55 colored Bro. S's. statement is of course general and given from impression without a particular inspection of the statistics.] The Missionary collections, \$1218; much better than formerly. [\$400 more than last year.] There has been an improvement also in the Sunday School department. We have a full supply of preachers. The cause of education was properly considered, and sundry promises made to sustain especially our beloved Fletcher Institute. The Rev. Reuben H. Luckey, a man of known ability, is Principal. The Institution opened on Wednesday, 13th Feb., with near 100 students and many more promised. P. P. Smith, E. L. T. Blake and S. P. Richardson were elected Delegates to the General Conference; W. W. Griffin, Reserve." We are happy to learn that the brethren in the Florida Conference approve the Pulpit and intend to do something handsome to extend its circulation. The next session is to be held at Thomasville, Ga. This completes the series of Conference sessions for this year. The Lord has blessed the labors of His ministering servants. He is always doing great and good things for us, whereof we desire to be glad!

LITERARY NOTICES.

(1.) When the New Yorkers were making fools of themselves over Charles Dickens, they gave him an entertainment at which Washington Irving was present, and to flatter our literary countryman, Dickens spoke in very rapturous terms of the Sketch-Book, said how he loved it, and how he put it beneath his pillow at night. This remark was brought to our recollection by finding one morning "The Whale and his Captors," by Cheever, wrapped up in the bed-clothes of our young larks, and it was only by abstracting the book thus unimproved by the kicking of two restless youngsters who had no doubt been harpooning whales all night, and by hiding it for a few days, that we secured the opportunity of ascertaining that it is a very interesting account of a whaling voyage, accompanied by much valuable information concerning whale fisheries. It is a decidedly good book, abounding in lively sketches and pervaded by a very proper moral tone. If any boys read this journal, we would as privately as possible give them a hint to make their mothers make their fathers send for it. The Harpers publish it. It is a book for men, but *they* will have very little chance at it where boys are about.

(2.) The Harpers have sent us "The History of Alexander the Great, by Jacob Abbott." It is written in a flowing, easy style; the story is well told, being particularly adapted to the young, the illuminated title-page and the maps and views adding greatly to the interest. The views are given as it were from an elevation. A country appears as we suppose it would if modelled on a small scale and looked down upon. This is quite an improvement. The History of Alexander is one of a series which the Harpers are bringing out. We should be pleased to see the others.

(3.) *Audi alteram partem*. John Wiley has published "The Other side ; or Notes for the History of the War between Mexico and the United States." This book is rather a curiosity. It was originally written in the Spanish language, by several Mexican gentlemen and officers. It is the first Mexican historical production which has been deemed worthy of a translation into English. It has many mistakes, but not more we believe than the books written upon our side of the question. Considering its source, the circumstances under which it was written, and the amount of information which it contains, it is a very interesting and valuable contribution to historical literature. It has a number of maps and portraits.

(4.) M. W. Dodd, Brick Church Chapel, New York, publishes two capital works on Baptism. I. *Sprinkling, the Only Mode of Baptism made known in the Scriptures ; and the Scripture Warrant for Infant Baptism*. By Absalom Peters, D. D." We have found time to read the first part of this book with care—the argument for sprinkling. We regard it as one of the very best statements of the argument we have ever seen. Free from scholastic technicalities the book examines every text, we believe, which is usually drawn into this discussion, and in a clear and neat and forcible manner shows that they *all* look towards sprinkling, and *none* towards immersion. Our ministers ought to circulate this book wherever people are troubled about "much water." It is written for the masses and not for the learned only. II. "Facts and Evidences on the Subjects and Mode of Christian Baptism. By C. Taylor, Editor of Calmet's Dictionary of the Bible." We consider this *the* work upon the subject of Baptism. The author brought to his task a clear and disciplined mind and a very large amount of biblical learning. This work first appeared in letters and at intervals, about thirty years ago, and ever since it has been challenging an answer. So far as we know no Baptist writer has *dared to touch it*. It is always avoided by Immersionists. It deals not with Greek words but with *facts and evidences*. Of these it is a perfect store-house. It has a series of *thirteen engravings* bearing upon the subject.

Lately we have endeavored to induce all our ministerial friends to secure it; and, to increase its circulation we have made such an arrangement with the publisher that we can offer it as a premium to our agents, and send it in paper covers by mail. It can thus be readily obtained. For \$3 we will send *two copies of the Pulpit for one year* and *two copies of the "Facts and Evidences."* It is a 12mo. vol. of 236 pages, and retails in New York, we believe, at 75 cents, or 87½ cents.

(5.) Mark H. Newman & Co., New York, publish the Fifth Edition, stereotyped, of *Jahn's Biblical Archæology*, translated from the Latin, with additions and corrections, by Prof. Upham, of Bowdoin College. Our readers who are interested in such matters know the high character and great value of this book. The present edition is printed with clearness and neatness, and rendered more useful as a manual by the addition of a very complete Textual Index.

(6.) Messrs. Lane and Scott, New York, have sent us "Hymns for the Use of the Methodist Episcopal Church. Revised Edition." Our copy is 18mo. The typographical execution is excellent and the binding very superior. In this latter item the books lately issued from Mulberry street show a decided improvement. The binding of our copy is elegant to the eye, and is such that it may be bent in almost any direction without being injured. It is just the copy for use. We should like to say something of the sort for the binding of our Southern Hymn-Book. So far as the literary execution is concerned, the examination which we have given it satisfies us that this is a decided improvement upon the old Hymn-Book, of which collection we are surprised to find the Northern Bishops say, "The Hymn-Book heretofore in use among us was, in our opinion, unsurpassed." Surely they never could have given any attention to the Presbyterian Hymn-Book, and had never examined ten pages of the Southern. The committee have certainly furnished their Church with a better book than that in former use; yet at the same time we cannot in candor say that we think it equals the Southern. We pre-

sume that the committee themselves do not think so. They were gleaners. This was their misfortune. Unless they had copied ours they could not have produced so good a book. Our committee had reaped the field, and a richer gathering, take it all in all, is not we believe, in the language. For the sake of the taste of our common Methodism we are pleased to see this new Hymn-Book from the North. Perhaps our opinion would not be much valued in the source whence the book proceeds, but we cannot forbear suggesting to the publishers the propriety of omitting in future impressions the resolution of the Editors and Book Committee appended to the address of the Bishops. They may be assured that it is in bad taste, and does injury to Dr. Floy and Mr. West, while it probably does injustice to the other members of the committee who prepared this Revised Edition.

(7.) *Littell's Living Age* continues to be one of the very best periodicals of the country. The same tact, taste and sagacity, continue to mark its weekly issues. It embodies the spirit of current English and American literature. Unlike any other weekly with which we are acquainted, it is an addition to the library, its bound volumes being of permanent value. It is published by E. Littell & Co., Boston, at \$6 a year, a low price when the style, size and contents, are considered.

(8.) While Littell gives us the cream of literature, L. Scott & Co. re-publish the English and Scotch Reviews at so low a price as to put them into the hands of all who are disposed to avail themselves of these collections of the most elegant and powerful essays upon all the subjects of modern thought and investigation. The London Quarterly, the Edinburgh, the North British, the Westminster, and Blackwood, are all furnished for \$10; any single Review for \$3, any two for \$5, any three for \$7, all four for \$8; Blackwood and three Reviews for \$9. We give these particulars because we have not often space to notice the republications as we would. There are no omissions in this edition, and Blackwood is a *fac-simile* of the original. The January No. of the Edinburgh, now before us, is filled with valuable papers. We should presume that the character of these works is familiar to our readers, and that we need only assure them that these republications are excellently printed. The address of the publishers is 79 Fulton st., New York.



REV. JOSEPH CROSS, A. M.

S E R M O N X I .

THE PLENARY INSPIRATION OF THE CHRISTIAN SCRIPTURES.

BY THE REV. HARTWELL J. PERRY,

P. E. OF HARRODSBURG DISTRICT, KENTUCKY CONFERENCE.

[Delivered before the Harrodsburg District Preachers' Association, and published
at their request.]

"All scripture is given by inspiration of God."—2 *Tim. iii* : 16.

The word *Theopneustos*, used by the apostle in the text, comes from two Greek words, *Theos*, God; and *Pneo*, to breathe, and expresses that mysterious power and influence exerted by the Holy Ghost upon the writers of the Old and New Testament scriptures, by which they wrote them just as the church has received them.

Inspiration is the conveying of extraordinary and supernatural thoughts and ideas to the mind; the imparting of such a degree of divine light, influence and guidance, as enabled the writers of the several books of scripture to communicate religious knowledge to others, without the possibility of error or mistake.

By the phrase Plenary Inspiration is meant a full, complete and entire inspiration: that every chapter and verse of the sacred writings is of God. Not only the thoughts and ideas revealed are of divine inspiration, but the language conveying them was selected by those holy men, as they were moved thereto by the Divinity that worked within them. Acting as the

amanuenses of God, they wrote and spoke as moved by the Holy Ghost. The language of scripture, a finely wrought casket containing gems of thought and truth designed to enrich and adorn the character of men, is of divine workmanship. These holy writings were by men, yet every thought and word are of God, dictated and suggested by the Divine Spirit.

The inspiration of the Christian scriptures is one of those great truths which lies at the foundation of the Christian faith; therefore, it deserves our most serious and prayerful consideration. And as a doctrine of the book itself, it becomes the faith both of Catholics and Protestants.

The necessity of revelation, such as we have, is found in the fallen and sin-injured state of man's moral nature—his spiritual stupor and blindness. The first view of man, as seen in the light of revelation, presents him happily situated, amid the beauties and sweets of Eden's flowery walks, reflecting the image and walking forth in the light of the knowledge of the glory of God, his mysterious author.

Man's origin is revealed, which could not have been known by any other means. He was the result of the deliberate counsel of the Holy Trinity, and was evidently designed to occupy a distinguished place, and to act an important part in the grand drama of life and being. When sin entered the garden of God, this noble piece of divine mechanism and skill fell before its blighting touch, marred and defaced; the divine likeness was lost, and the pristine beauty and excellency of this mystic temple, once the habitation of an in-dwelling Divinity, were spoiled; and the temple itself tumbled into ruins. The scene threw the observing intelligences of heaven into consternation and dismay; for a while all seemed to be lost; the eye of the universe was turned to God, and all in silent awe waited the result. At this eventful crisis there was new development of the infinite resources of divine benevolence and love; the plan of salvation was revealed, and man rescued from the fangs and fury of the enemy; and other circumstances thrown around him, affording him the opportunity of scaling the heights of immortality upon principles of mercy and grace. To the accomplishment of the

divine purpose, it was necessary that a revelation of those gracious designs should be made to man, in such a way as would bring it in direct contact with his moral and intellectual powers. Such a communication to man should fully develop the plan of salvation, and should come to him bearing evident and indubitable marks of its high authority. We have just such a revelation in the Christian scriptures, full and complete, and fully attested.

From the developments of human character in the history of the past, there seems to have been planted in the constitution of man such principles as constitute him, emphatically, a religious being; for such are the promptings of his nature, that he will prostrate himself before some object in humble adoration and worship. It is upon this hypothesis that we may account for the introduction of idolatry, and its rapid diffusion among the nations of the earth before the giving of the holy scriptures.

For wise and sufficient reasons, known only to the divine mind, the volume of revelation was withheld from the world for many ages. During that dreary period men wandered over this sin-scathed and tempest-tost globe, without the light of inspired truth to guide their doubtful steps. The dim light of nature shone but feebly, and the lamp of tradition was flickering in the distance, its radiance fast wasting away, while the clouds of darkness and the shadow of death were thickening and over-spreading the entire moral heavens; vice and false principles were spreading rapidly and extensively, sweeping like a mighty flood athwart the earth. The faint idea of the being of God, which was received by tradition and lingered in the minds of men, was so feeble after the lapse of a few centuries, that it was the occasion of leading them into the fearful and destructive bogs of idolatry. Having no clear conception of spirit distinct from matter, they conjectured that God might be visible; and the sun being the most brilliant and magnificent object within the range of the senses, they considered it the best emblem of the supreme Divinity within their knowledge, if not God himself; therefore they erected altars to the sun and thousands bowed with fervor and devotion at his shrine. The Persian rushed from his couch

to greet and adore that rising luminary as his early beams broke over the surrounding hill tops, and countless millions fell with equal fervor and devotion, in the milder radiance of the moon and planets. Plants, beasts, reptiles, and almost every thing in nature, have been adored by him, who was created the lord of the lower world. Wood, clay, stone and metal have been wrought by the art and skill of men into gods, before whom millions of our benighted race have prostrated themselves in acts of idolatrous worship, while their altars have smoked with the warm blood of countless thousands of human victims which were slaughtered upon them. Such was the sad condition of the world before man received the light of inspired truth, and such is now the condition of the millions of men who have not the book of inspiration. These circumstances rendered a revelation from heaven necessary. If God would save man, and be worshiped by him, a revelation was necessary to light up his pathway, and to direct his faltering steps to the shrine of the living God, who alone is worthy to receive the praises and adorations of the human heart.

Darkness and clouds covered the earth, and settled down like the shadow of death upon the people, when the first beams of revelation began to dawn upon the world. Then, it did not break forth suddenly, but like the eclipsed sun gradually gliding from behind the body that has intercepted his rays, and for a time hid his shining disk, so this moral and intellectual luminary gradually beamed forth, till the full-orbed splendors of revelation, revealing the goodness and benevolence of God to man, shone upon the world, and "the brightness of the Father's glory and the express image of his person" appeared in his Son. As the early solar rays light up the eastern skies before the rising sun, so those divine communications and hope-inspiring promises made to the ancient patriarchs, were the first gleamings of the forth-coming volume of revelation. But the first rays of heaven's revealing light that were collected and brought to bear upon the world, by the lens of a written language, was the decalogue.

The circumstances attending this revealment of the divine will were terribly sublime.

A description of the whole scene we have from the pen of the sacred historian, in Exodus xix : 16—20. “And it came to pass on the third day in the morning, that there were thunderings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God : and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount ; and the Lord called Moses up to the top of the mount, and Moses went up.”

The moral grandeur of the scene was greatly heightened by Moses, the man of God, while the fearful trumpet-note sounded long, and waxed louder and louder ; advancing in the van, leading the trembling hosts of Israel to the foot of the quaking mountain, and speaking to God and God to him in the hearing of the people ; and in ascending the smoking heights of Sinai, amid the lightning’s vivid flash, the roar of deafening thunders, and the convulsive throes of the quaking mountain, to meet and commune with the mighty God of Jacob. The whole scene is so finely presented to the mind of the reader by the inspired historian, that by faith we behold the great legislator of Israel, as he is parted from his people, and with solemn step scaling the rocks and climbing those rugged heights, till embosomed in the cloud and lost amid the glories of Israel’s King. There and then he received the first records of this imperishable volume, written by the finger of God upon two tables of stone. Those thrilling and tremendous circumstances attending the giving of the decalogue, were designed to impress Israel and the world with its high authority.

This wonderful event occurred in the wilderness of Sinai, in the year of the world 2513, and 1491 years before the incarnation of the Son of God.

The Old Testament scriptures were written by twenty-five persons, who lived at different periods during 1094 years. Those holy men wrote and spoke as moved by the Holy Ghost. Their minds were made the medium of conveying divine truth to the world, while their hands were employed in recording those truths in "words which the Holy Ghost teacheth."

The New Testament scriptures were written by eight persons. St. Matthew wrote a Hebrew gospel, for the benefit of the Hebrew Christians, about the year 37 of the Christian era, and about the year 61 he wrote a Greek gospel, which is the copy now extant. The Apocalypse, the last book in the sacred volume, was written by the apostle St. John, during his exile on the rocky cliffs of Patmos, and published after his return to the city of Ephesus in the year 96 or 97. Thirty-three men were employed by the Divine Spirit in recording the words of the Lord, and fifteen hundred and eighty-seven years elapsed from the time that Moses recorded the first pages of revelation to its completion by St. John.

The great end to be accomplished by the miraculous and wonderful operations of the Holy Ghost upon those men, was the revelation of the will of God to man.

They were the chosen and honored instruments by whom the rich treasures of heavenly wisdom and truth have been given to a perishing world. They were not the object of inspiration, for they were soon to pass away; like other men, lie down in death; nor did they claim the faith and confidence of the world upon their simple declaration as men; but appealed to God, who confirmed their word with signs and wonders. That which they propose "as the object of our faith, is the inspiration of their word; the divinity of their books"—which they wrote in the light of eternity, that shone so brightly upon them that the scenes of the past and of the future came up so vividly before their imaginations, that they were enabled to record them with unerring certainty and precision.

When they have spoken of the sublime mysteries and counsels of the Supreme Divinity, anterior to the birth of time; or have pronounced what shall be in the unsounded depths of the

future, posterior to the second coming of the Son of God; or whether they have given utterance to the spirit-stirring emotions of their own hearts; or have recorded their recollections of the past; or contemporaneous events; or whether they have spoken of the secrets of the heart, discovering the hidden springs of human action and character; or whether they have discoursed upon the deep things of the eternal mind, revealing the will and purposes of God to men, their words were inspired, dictated by the Holy Ghost.

In the volume of revelation the Holy Spirit has spoken to us by those heaven-approved men, in whose hearts he dwelt, and upon whose tongues were the words of truth and life. The result of inspiration is the incomparable volume of revelation; a book claiming God as its author, man as its object, and the praise and glory of the one, the present and future happiness of the other, as its ulterior end. Though these words were penned by men, yet they are of God.. The historic facts, narratives, doctrines and precepts published in the sacred writings, were given, "not in the words man's wisdom teacheth, but which the Holy Ghost teacheth." The awful God of eternity has acknowledged the authorship of all the astounding facts, sacred ordinances and sublime truths revealed and given to the church and the world, that men may learn of God the lessons of salvation, and "be thoroughly furnished to every good word and work."

How the work of inspiration was effected in the sacred writers we cannot fully understand. It may have been somewhat analogous to those gracious and powerful influences of the Holy Spirit by which the heart is illuminated and regenerated, and restored to the moral image of its great author; which, though common, are mysterious. Although we cannot have any just or adequate conception of the mode of the divine operation in effecting this great and glorious work, yet we should rejoice to know that the infinite Jehovah has been pleased to make known to the human race, in an imperishable form, the immutable principles of divine philosophy and moral law, designed and well calculated to regulate the internal feelings and emotions of the soul, and to

control and bring the practical character of men into sweet subjection and conformity to the will of heaven.

How wondrous the fact that the eternal Spirit did dictate to priests, kings, warriors, shepherds, tax-gatherers, fishermen, scribes and tent-makers, and that, at different times, during a period of nearly sixteen centuries, the sublime teachings of this holy volume in such perfect harmony and coincidence. The peculiar talents, genius and education, and the varied circumstances of those men, were made subservient to the interests of inspiration in the construction of every sentence, argument and discourse recorded ; hence the variety of style, and the obvious individuality of the inspired writers, so indelibly impressed upon their respective books. In this is displayed the wisdom and goodness of God ; for while we perceive the impress of divinity upon all the parts of this book, we at the same time recognize the genius and power of the human intellect, giving a peculiar mould to every sentence.

When perusing these heavenly pages we are impressed with the variety of style. Here are the strong and nervous style of Moses, with occasional touches of the truly sublime—the flowing strains of poetry—the lofty eloquence of Isaiah—the acute and powerful reasoning of St. Paul—and the soft, glowing and melting eloquence of the holy John. The peculiar modes of thought and of expression of each of the inspired writers, by whom God spake in times past unto the fathers, and the unearthly style of the Son of God and of his disciples, by whom the New Testament scriptures were pronounced and recorded, have been brought to bear with unequaled beauty and sublimity upon each inspired page. The differences of conception and manner of expression which each writer presents, betrays the concurrence of their peculiar genius and personal action in the composition of the scriptures. As we pass from book to book, we recognize the respective writers, and feel the emotions excited by their peculiarities of style. The individuality of the writers, so deeply imprinted on their respective writings, has been the occasion of an objection to their plenary inspiration. But instead of this being just ground for an objection, we regard it as a strong commanding

evidence of the divine origin of the sacred volume. The "living, real, dramatic human character infused" so charmingly into these writings, both strengthen the evidence of their plenary inspiration, and display the infinite wisdom and goodness of their glorious Author; for while we recognize the style of each of the writers, we cannot fail to see the unity of purpose running through the entire chain of the sacred canon. Whether the historian, or the prophet, the great legislator of Israel or an apostle, be the writer, or whether the lofty strains of Hebrew poetry be read, the theme is the same. In this immense variety, it is always the same glorious truth; always man lost, and God the Saviour. God and man, life and death, heaven and hell, salvation or eternal destruction are the leading topics of each and all of those writers.

We recognize the same authorship on every page of this wondrous book. Whichever of the writers held the pen, whether king or shepherd, scribe or fisherman, priest or publican, and though a thousand years had elapsed, the same Eternal Spirit dictated in all and to all. In every age and place, whether in the wilderness of Sinai, in the age of the Pharaohs, or in the dungeon of the capital in the days of the Cæsars; or whether in Jerusalem, in Babylon, at Horeb, in polite Athens, in imperial Rome, or on the rugged cliffs of Patmos, the same God is revealed—the same men, fallen and condemned, impotent and blind—the same angels and cherubims—the same future and the same heaven, are described. The same gracious designs of the ineffable "God, who blots out iniquity, transgression and sin, and who will, yet, by no means clear the guilty," are fully declared upon each page of every book. Is it possible that a book at once so sublime and so simple, so infinite in thought and vast in its illustrations, and yet legible to the meanest capacity, can be the work only of man? Impossible. Uninspired men could as easily create a world as produce the bible.

Having made these general remarks upon the subject, we proceed with the arguments by which the inspiration of the scriptures is established, in defiance of skepticism and infidelity.

I. The inspiration and divine authenticity of the Hebrew and Christian scriptures may be inferred from their marked and wonderful preservation.

The convulsions and mighty throes of political strife, which have rocked the globe and lashed the stream of time into fury, and have wasted the mightiest productions of human wisdom and ingenuity, depopulating cities and kingdoms, sweeping off as with a flood nations and empires, leaving scarcely a wreck or trace of their former greatness to tell the story of their fate; but these contortions have not wasted or mutilated one jot or tittle of this holy volume. It has floated in calm security upon the mountain-wave of the troubled ocean, guarded by the watchful eye and omnific arm of its glorious Author. Wars have been projected and armies marshaled against the people to whom the keeping of the oracles of the living God had been committed, the grand object of which was the destruction of those sacred writings and of that system of religion inculcated in them. Antiochus Epiphanes, a Syrian monarch, marched at the head of a strong army against the Jews, took Jerusalem, and slew forty thousand persons and made as many captives. He had conceived the nefarious purpose of abolishing the Jewish religion and the divine scriptures from the face of the earth. He issued an edict positively inhibiting the reading of the law on the Sabbath day, and condemning every copy that could be found to be destroyed. That he might offend and outrage the feelings of the Jews, and desecrate the holy altar of God, he sacrificed a sow, an unclean beast, upon it. But though the God of the bible suffered his people to be wasted for a time, yet he rescued his own word of truth from the wasting and pillaging hand of the ruthless barbarian. This monument of divine wisdom and benevolence has not only witnessed that monarchy in its zenith, but it has seen its dying struggle; and this holy volume has been rescued from its smouldering ruins, to point the heart of the sorrow-stricken Jew and the Christian pilgrim to their home in the skies.

The Lord has miraculously watched over his revealed word, not only in its wonderful preservation, but has carefully prevented

its mutilation and corruption. Who can trace the history of these writings, the care and unremitting attention given by the copyist in numbering every word and letter that no error should occur in transcribing them, and not see the guarding hand of Providence in the whole matter. The same is true in reference to the great vigilance and care of good men in translating the scripture from the original text, into the various languages in which it is read at the present day.

We claim not inspiration for the copyists or translators of the sacred book; but we do believe that a special superintending Providence watched over them.

The divine thought, will and purposes, having already become incarnate in the language of the original text, the object of the translators was not to give a body to the divine word, but to change the form of the dress or medium of its revealment, so as to enable the English, French, German, and all bible readers to perceive the same glorious truths couched in their own vernacular tongue, as they are expressed in the Hebrew and Greek.

We may very safely conclude, from the great care that has been taken by copyists and translators of the books of the Old and New Testaments, comparing manuscript with manuscript, and copy with copy, that the thoughts and facts stated in the translation are the same that are revealed in the original languages, and that we have the word of God, both of the Old and the New Testaments, as pure and sublime as it was when first clothed in articulate language.

II. The inspiration and divine authenticity of the Christian scriptures may be very reasonably inferred from the sublime subjects upon which they treat, and the moral tendency of their doctrines and precepts, and the good effects upon the lives and characters of all men who carefully study and cordially believe them.

Upon the sublimity of the subjects of divine revelation, and the moral tendency of the bible, its advocates may take the highest ground, without trepidation or any misgivings as to the results of the most critical investigation.

The truths revealed in the bible are of the most thrilling and

deeply interesting character, and to man of the utmost importance.

The "unknown God," unknown to the learned philosophers, statesmen and poets of polite Athens, is declared and made known to us in all his ineffable majesty and glory. The mighty energies of the Deity are displayed in the scenes of creation. At his command, suns with their retinue of worlds started into being and shined upon the vast fields of space, displaying his eternal power and Godhead. The origin of man; the introduction of moral evil; the ruined condition of man's nature, and the consequent danger to which he is so imminently exposed, are the great subjects made known and revealed in this holy volume. In it the kindness and love of God our Saviour, hath appeared. Here the great and only propitiation for sin is disclosed, and the gates of mercy and salvation are thrown open to a world of perishing sinners.

"Here the Redeemer's welcome voice,
Spreads heavenly peace around;
And life, and everlasting joys,
Attend the blissful sound."

Here the Comforter, the Holy Ghost, is promised, by whose powerful agency and influence the humble seeker of salvation is renewed, sanctified and reinstated in the divine favor and likeness. In this transcriptive exhibition of the nature and perfections of the great Jehovah, we are indulged with a map of a portion of God's eternity, in which we are permitted to trace the rise and onward flowing of the stream of time. At times its course is obscured, tossed by tempests and darkened by lowering skies; but still we may track it onward till it settles into peace, brightens under the lustre of a cloudless heaven, and with calm and deep and solemn grandeur falls into the "unfathomed depths of eternity." On the bosom of the stream, generations after generations are seen drifting by, hurried into the presence of the awful Judge of quick and dead, to receive their final destiny.

Again. Its inspired prophecies lifting the curtains of the future, darting their rays beyond the limits of time, irradiate the eternal hills and the vast plains of immortality. The bright

abodes of the blest, the home of the angels, the city of the living God, are brought within the field of the Christian's faith and contemplation. The biblical student is not only permitted to contemplate, in the light of revelation, the city and residence of the Most High God and his holy angels; but here the dark caverns of endless woe, are uncovered and displayed before his spiritual vision. Now in fancy he listens to the sweet melodies of the redeemed, and the anthems of praise pouring forth from the shining ranks of the one, and the numberless choirs of the other, falling in sweetest symphony from those glorious heights; then, the deep sepulchral groans and bitter lamentations of the lost and the outcast damned, come up from the eternal pit, commingling with the ascending smoke of their torment forever and ever. Here, too, each inhabitant of earth may read his eternal doom, fixed in laws as immutably as the throne of the great Eternal, and thus briefly but fully expressed: "He that doeth righteousness shall save his soul alive;" but "the soul that sinneth, it shall die."

The doctrines and the many precious promises of the bible, combined with such sublime and fearful descriptions of the God of eternity, cannot fail to exert a moral influence upon the characters of those with whom they are permitted to come in contact. They greatly affect and improve the social, political, literary and moral character of society. Whatever may be the complexion or language of the people, if the bible is brought to bear upon them, its light made to shine upon their understandings, they cannot fail to be enlightened and elevated in the scale of moral excellency and intellectual greatness. The profane and dissipated, the vain and profligate, have been arrested, and the tide of their moral nature changed through the power and influence of biblical truth. The man who takes heed to his ways according to the words of this book, will be exalted in time and eternity.

The developments of character, not only of individuals, but of whole families, communities and nations, have been reformed and benefitted every way by the influence of the bible.

That we may the better perceive and appreciate the beneficial

and moral tendency of the scriptures and of biblical literature upon mankind, let us contrast the condition of the inhabitants of an American city with the condition of those of an African city.

The inhabitants of the American city are not only clothed tastefully and comfortably, but they are richly adorned with the productions of the united efforts of genius and art collected from every land. The citizens of the African city, of all ages and sexes, throng the streets in a state of nudity, and equally destitute of moral and intellectual culture. The buildings of this city are distinguished for their elegance and convenience, and the comforts and luxuries with which they are furnished; but how meagre and unsightly are the mud-built huts of that of Africa; and they are as destitute of every comfort as they are unsightly. In this, we see the neat and stately edifice, erected and dedicated to the worship of the living God, to which the citizens throng at the call of the church-bell. Here we see the minister of the cross in the sacred desk, and the altars crowded with devout worshippers, from whom the voice of supplication and the spirit-stirring songs of praise go up to the immortal King of glory. In that, we see thousands of human beings, in physical and moral destitution, grouped around a frightful image, engaged in acts of disgraceful and disgusting idolatry, shrouded in spiritual darkness and death. In this, the inhabitants are being elevated to the true dignity of their nature. In that, they are sinking deeper and deeper still in the depths of ignorance, pollution and degradation, till the awful wave of endless death rolls over them. In this, the children, neatly dressed and with buoyant spirits, are seen hastening to the Sabbath school to learn the lessons of love and truth. In that, thousands of boys and girls roam about from day to day, not knowing any Sabbaths, having no knowledge of God nor salvation, and without hope of future good. What is the cause of so great a contrast between the citizens of the two cities? The answer is, the citizens of the one, have the book of God's inspiration, but those of the other have it not. The citizens of one are walking in the light of revelation; the citizens of the other follow the dictates of beclouded and murky imaginations, guided by the propensities of a depraved nature.

And such would be the condition of the whole world if the bible were not in it.

Could all men be influenced to receive, and sincerely to believe and obey this holy volume, the most delightful and happy consequences would be the result ; earth would soon become an Eden of delights.

III. The wonderful harmony and intimate connection existing between all parts of the scriptures, may be introduced as further proof of their divine authority and origin.

The most of the inspired writers lived in different parts of the world, and at different times during the lapse of nearly sixteen centuries, so that a confederacy or collusion by them for the purpose of imposition would have been impossible. Notwithstanding the utter impossibility of such a confederacy, yet there are the utmost harmony and unity of design in their books, clearly indicating the same authorship. The same agreement in the doctrines and precepts and in the practical results, not only in the several books separately considered, but through the whole volume, constituting one great system of truth and righteousness, obviously emanating from one great source. Such harmony and perfect consistency could not possibly have taken place in the writings of such a variety of writers, living and acting under so great a variety of circumstances as did the writers of the different parts of this book of books, had not the whole been under the dictation and inspiration of the Holy Ghost."

IV. "The miracles recorded in the Old and New Testaments are proofs that the scriptures were given by inspiration of God."

Mr. Horne has given the following lucid definition of a miracle : "A miracle is an effect or event, contrary to the established constitution or course of things ; or a sensible suspension or controlment of, or deviation from the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose and power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person."

The vast assemblage of all created beings and things existing in any possible form is called nature. The great principles which pervade the whole, by which certain results are uniformly produced in all the departments of this great system, we call the laws or course of nature. By these invariable laws God governs the universe. He established, and He alone can suspend or divert them from their ordinary course. The effects consequent upon the regular operation of these laws, and are conformable to the known "course of events, are said to be natural." However mysterious and incomprehensible the events may be in themselves, we are not surprised, because they are the ordinary developments of nature. Any palpable deviation from the constitutional order or course of events in any department of this system, is a miracle, and would excite the emotions of wonder and amazement in us. We shall offer but few reflections upon the evidence arising from miracles, in favor of the divine inspiration of the scriptures. In the uniform course of nature, the most common events are beyond our comprehension; but as they are of daily occurrence and observation, they make but little impression upon us. The varied phenomena of nature, the growth and maturity of the human species and other animals—the budding, blooming, and the yielding of the fruits of the trees after their kind, are events to us past finding out; but we are not surprised at them, because they are of daily observation and are in accordance with the ordinary course of nature. But were we to see a sick man made whole, or a dead man restored to life, by a word or a touch, we would be greatly astonished, though the phenomenon would not be more incomprehensible than many which are of daily observation. In the one class of events, we recognize the wonder-working providence of the Sovereign Ruler of all things, operating and producing according to known and established principles; in the other, we recognize the same Almighty hand suspending and reversing those laws, for no other power is adequate to produce such effects.

The design and great purpose of God in producing miracles, were to prove and establish upon the immutable basis of divine authority, not the great doctrines and duties of natural religion,

but of revealed religion, the doctrines and precepts of heavenly teaching, which could not be discovered by the light of nature or by human reason.

An event deserving to be called a miracle should most clearly bear the marks of the interposition of the Divinity. Moses and the Hebrew prophets, Christ and his apostles, all acknowledged the hand of God in the miracles wrought by them, and appealed to them as proof of their divine mission and the divinity of their words. If the events recorded as miraculous in the scriptures did take place, as affirmed by the sacred writers, then the bible is of God, and our holy Christianity is of heavenly origin. Such were the nature and circumstances of the scripture miracles, that they "would bear the strictest examination; and they had all those criteria which could possibly distinguish them from the delusions of enthusiasm and the artifices of imposture."

The scripture miracles were wrought for merciful and benevolent purposes; they had an end in view worthy of their great Author. They were events that took place instantaneously, publicly, and before competent and credible witnesses.

The scripture miracles were such that they could be clearly and fully tested and judged of by the sense, and certainly were, by the many thousands that observed them. Had those startling events been the result of second causes, or had any cheat or chicanery been attempted by the men by whom they were effected, such fraud would have been detected and the whole matter exposed. There was a manifest inadequacy upon the part of the instrumentality used, in every instance, to produce the effect called a miracle. And such were the circumstances that it must have been obvious to every impartial beholder, that nothing less than the immediate energies and powers of the God of nature could have accomplished the effects produced. In this they could not have been deceived, for it would be very unreasonable to suppose that so many persons could have been deceived, at the same time and in the same way, so as to be influenced, as with one simultaneous voice, to have testified to the same events as true, which had no real existence. It is equally unreasonable also to suppose that so many persons, living in different countries and

ages of the world, could have been accomplices in a fraud so vast in design and so wonderful in its plans, as would be the imposition of the bible upon the world as an inspired book, if it be what infidelity has affirmed it to be, "a lie and a cheat." The miracles of the scriptures, which they affirm to have been wrought by Moses and the prophets, Christ and his disciples, were admitted by friends and enemies. The enemies of Christ, it is true, feigned to attribute the miracles he and his followers did to Beelzebub the prince of devils; but they were frequently confounded and silenced by the force of evidence appealing to their senses, while the disciples continued to affirm the miraculous character of those events, and the divinity of their sacred writings, and the teachings of their Master. The testimony of the disciples of Christ, given in view of death in its most frightful forms, have come down to us as pure and convincing as when first deposed by them. We have, thus saith the Lord, for our fath.

In confirmation of their words, monumental ordinances and outward actions were established at the time when many of those events occurred, and have been regularly observed from that time to the present, in commemoration of the great and leading doctrines and events of the bible.

If such be the facts connected with those miraculous events, effected by Moses and the Hebrew prophets, they must have been good men, and wrote and spoke as moved by the Holy Ghost; and their writings, to which the text particularly refers, were "given by inspiration of God."

Christ appealed to his wonderful works, the many stupendous miracles which he had performed, in confirmation of his doctrine. Some of his miracles were wrought in the presence of assembled thousands, among whom were some of the most learned of the Jews, Greeks and Romans, who would have rejoiced to have detected the humble and despised Nazarene in an attempt to deceive the people. They, doubtless, tested his miracles by all possible criteria that wit, learning, envy and malice, could contrive; but after having wasted their mightiest energies, and given full sway to their most malignant and fiendish passions, they were

forced to bear testimony to the purity of his life, the power and sublimity of his words, for he "spake as one having authority and not as the scribes," as they admitted. To the character of his miracles they bore the following testimony: "This man doeth many miracles. If we let him alone, all men will believe on him."

Our blessed Lord appealed to his miracles and works "as proof of his power; and so he appealed to the inherent worth and purity of the doctrines they were intended to establish, as proof that the power was of God." In this we discover that the external and internal evidence of the divinity of the holy scriptures, beautifully harmonize and "give and receive mutual confirmation and mutual lustre."

That the evidence of miracles might have the strongest force they could possibly acquire, the Son of God imparted this power and extraordinary gift to his disciples as the seal of their mission to preach the gospel, while he was with them. After his resurrection, he enlarged the charter and field of their ministerial operations; but instructed them to tarry in Jerusalem till they should be endowed with power from on high. After his ascension, they received the fullness of the dispensation of the Holy Ghost, the full and stupendous powers of their great commission.

Sensible of the validity and resistless power of the evidence arising from miracles, the apostles, with the same artless simplicity, and the same boldness of conscious integrity, which distinguished their great Master, constantly appealed to and insisted upon the miracles they wrought in the name of Jesus, as strong and undeniable evidence of the truth and divine origin of their doctrines. So powerful was the effect of one of the miracles wrought by the apostles upon the populace, that the enemies of the cross, in conference assembled, said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem, and we cannot deny it." So clear and convincing were the miracles of Christ and his disciples, that many believed on the Saviour, and embraced the offers of salvation immediately after witnessing them. The miracles of Moses and the prophets, of Christ and his apos-

bles, not only prove that their individual missions were of God, but they fully establish the high claims of their sacred books, that they were "given by inspiration of God."

V. The last argument we shall now introduce in the maintenance of the great doctrine we are now advocating, is founded upon the truth and infallible certainty of scripture prophecy.

Prophecy is truly a miracle of knowledge; it is a declaration and description of something future, and beyond the power of human penetration and sagacity to discover, and is the highest evidence that could have been given of a divine and supernatural communication from heaven, and of a communion with the Supreme Divinity.

Prophecy is one of the most stately pillars that supports the temple of inspiration, and one of the first objects that attracts the attention of the biblical student in entering this glorious temple of truth and righteousness.

Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the lights of science cannot reveal, nor the wisdom of men decipher. This imperishable column is of divine workmanship; the inscriptions upon it, though they were traced by human hands which have long since mouldered into dust, were of heavenly dictation and can only be rightly interpreted by the developments of time. For a season clouds and mystery enveloped this monument of divine wisdom, and still the higher and more remote portions remain undiscovered; but the clouds have been dispelled from the base, and the inscriptions upon the lower portions of it have become legible to the student of divinity, and as the clouds ascend the higher portions of the column are revealed; the unerring hand of time is retracing and elucidating the discovered figures, giving a clear exposition of them to passing generations.

This revealing and elucidating process will be continued till every line and figure upon this God-built monument shall be distinctly known and read by an intelligent universe. The period allotted to the existence of this world will be too short for its consummation; eternity alone can reveal all its sublime and glorious mysteries. By a diligent comparison of the historical com-

ment with the original, we may clearly perceive the force of the evidence that prophecy affords in favor of the truth and divine inspiration of the sacred writings.

Scripture prophecy, penetrating the darkness of the future, points with unerring certainty to events that are to take place, that could only be known and revealed by the Infinite Being. Many of those prophecies have been elucidated by subsequent events, which have so clearly corresponded with the prophecies as to have fixed with infallible certainty their application to the objects foreseen and foretold by the prophets. Many prophecies, however, both of the Old and New Testaments, remain to be fulfilled ; but this cannot invalidate the evidence arising from this source, as enough have been fulfilled to demonstrate the fact that God did speak by the prophets and by his Son and his holy apostles. We must patiently wait the further developments of time, to point out their unfolding mysteries, and to determine the objects to which they refer. The plan of redemption, (the theme of the bible,) revealed to us by inspiration, is a glorious development of the benevolence and kindness of God to man. The outlines of this great system as drawn by the inspired prophets, stretches through the whole course of time, and spans the ocean of the boundless future, and consequently can only be filled up by the unfolding purposes and ways of the unsearchable God, during the ages of time and eternity.

We will close the argument, though it would be interesting, and would greatly strengthen it, to quote some of the prophecies and trace their fulfillment, for each succeeding day increases the light and strengthens the evidence in favor of the divine inspiration of the scriptures ; but trusting that enough has been said to establish this doctrine most clearly, we can most confidently recommend this holy volume as the Word of God, and as the only rule all-sufficient for the faith and practice of the church of God ; and most devoutly say,

“ O, may these heavenly pages be
 My ever dear delight ;
 And still new beauties may I see,
 And still increasing light.”

PEN AND INK SKETCH, No. VII.

REV. JOSEPH CROSS, A. M.

Prof. Cross is a native of England, whence his parents emigrated when he was quite young. He joined the church at the age of twelve, and preached his first sermon on his fifteenth birthday. At twenty-one he was received into the Oneida Conference; and six years afterward transferred to the Genesee. In 1846 he adhered South, and was appointed to the charge of Poydras Street Church in New Orleans. Here he labored faithfully during the dreadful epidemic of 1847, which at length bereaved him of his family. In September of that year he was called to the chair of English Literature in Transylvania University, and transferred to the Kentucky Conference. Last autumn he resigned his place and returned to the pastoral work.

Mr. Cross is a man endowed by nature with a strong and vigorous intellect, possessing in a high degree what we understand by genius. Deprived of the early advantages which attend most young men in this country, his mind did not wait for the slow culturing hand of others, but pushed its way up, like an Alpine plant, through frost and snow. In his boyhood he frequently conned his lessons only by the light of the fire; and no doubt he often laid down his book, weary enough—the light of science shining upon him as dimly and confusedly as the light that glimmered from the hearth. But the enthusiastic boy toiled on until the mists were dispersed and he stood in the broad sunshine, joyous and free.

He seems to have been born under Jupiter, the planet of ac-

tion. Every effort of his mind appears to give new impulse to succeeding exertion. He acquires and transmits knowledge with wonderful facility. His taste is highly cultivated, and he has what no cultivation can give, a quick perception and appreciation of the beautiful.

As a poet, as an occasional contributor to our periodical literature, as the author of the "Memoir and Portraiture of Christmas Evans," and translator of the peculiar sermons of that wonderful man of God, he has furnished the world with some admirable specimens of chaste and finished composition, and made the church his debtor.

His person is slight and delicate; his countenance indicative of his mind, being full of vivacity and animation, and at times absolutely irradiated with thought and feeling. His manners are those of a gentleman, easy and unaffected. He never utters soliloquies, or makes orations in conversation, but talks readily and without an effort; perhaps, as is the case with most public speakers, he makes too little effort in conversation.

His sermons are very peculiar and very perfect. They stand before you like a finished piece of statuary; but like the statuary of Pygmalion, breathing and glowing with life and ardor. He thinks himself, and his hearer must think, if there is any thing in his bosom that can be aroused by the electric spark. His thoughts are arranged with method, his reasoning logical, his arguments convincing. His powers of description are very great. By the wand of his eloquence he touches the most sterile and herbless ground, and lo! a world of beauty opens before you! The fruits are gems, the flowers shed forth a light like stars, the odors of Arabia fill the air, and the waters with their voices sing to you a tune.

Perhaps it would be difficult to give a truer description of the man than is furnished by the following sketch, extracted from an article published in the New Orleans "Delta," while Mr. C. was resident in that city. To one statement, however, the writer feels bound to demur; that which represents Mr. C. as a declamatory rather than an argumentative preacher. I have heard him often, and most of his sermons to which I have listened have

been more argumentative than declamatory ; some of them admirable specimens of a clear and forcible logic.

“Such is the harmony of Mr. C.’s mental powers that it is difficult to say which is the master faculty, and therefore not very easy to account for the peculiar charm of his oratory ; which, perhaps, is not to be attributed to any one particular trait of his mind, but rather to the nice blending and balance of the whole. I think he excels in description, especially description of character ; and some of his discourses exhibit a remarkable analysis of the human heart. The writer heard him once, when he held the covetous man writhing before his audience, like the reptile in the sunlight which it hates, till the picture was absolutely painful to the beholder, and must have made the subject of it abhor his own portrait. Not long since he preached a sermon on the “Forgiveness of Injuries,” in which he probed and dissected the heart, and exposed the various pretexts of malice and revenge, with a power equal to that of Massillon or Wesley, and with less diffuseness than the former, and greater finish and beauty than the latter.

“Although Mr. C. occasionally reasons with considerable force and ability, most of his discourses are rather declamatory than argumentative ; but his declamation is always methodical—logical ; never of that vague, desultory, rhapsodical character which, producing no distinct impression upon the hearer, leaves the mind and the heart alike unprofited. His style possesses all the neatness and classic elegance of Dr. Hawks, but it is less elaborate, and therefore better adapted to immediate effect. He has a very fruitful imagination, producing numerous apt illustrations and striking figures of speech, which seem to spring spontaneously, like wild flowers, from the train of thought which he is pursuing. His discourses are all highly original, both in matter and construction. His thoughts are never without arrangement, but the arrangement is peculiar. In method he has no model—at least, none with whom I am acquainted, either living or dead ; and this I regard as one of the first indications of genius, which spurns at all models.

“Perhaps the power of his eloquence is, after all, rather moral than intellectual. He is evidently a man of prayer. He comes into the pulpit with the breath of Divinity on his lips; and while he speaks, the hearer feels that he is listening to a messenger from God. His conclusion is generally an earnest appeal, which seldom fails to reach the heart, and often thrills you with intense emotion. His public prayers are equal to his sermons—brief, appropriate, remarkably fervent, and chastened with a sweet spirit of evangelical humility.

“After what I have said of his mental qualities, it would be scarcely necessary to speak of Mr. C.’s elocution, did not this constitute a very important qualification of the preacher, and especially so in the present instance. His person is very slender; his features expressive of great vivacity and energy of character; his voice, one of extraordinary compass, and at times, exceedingly beautiful; his enunciation, when much animated, very rapid, but always remarkably clear and correct; his action, generally graceful and appropriate, sometimes very significant and forcible, but often inclining to exuberance.

“In the Methodist pulpit I have observed two prominent faults of delivery—vociferation and monotony. Mr. C. is seldom guilty of the former; of the latter, never. Sometimes he rises into a lofty key for a moment, but it is only when the sentiment requires it; and then, he knows how to descend again, and does so with admirable grace. Very few public speakers are capable of varying their manner to the same extent; now assuming the colloquial tone and accent, now rising into the strain of earnest reasoning or persuasion, and anon pouring forth the rapt and burning soul in a current of declamation which captivates the ear and heart of all who hear him.”

EDITORIAL MISCELLANY.

We call the attention of our subscribers to the fact that the *third volume* of the Pulpit will commence with the July number. An examination of the style in which the work is printed, and of the engravings which accompany it, must convince every one that it is very cheap for \$1. We are not sure that we could sustain the work through two more volumes if any other than the cash system were maintained. Our custom is to throw away the old mail-book and open a new one with a new volume. Several of our correspondents have requested to be considered *permanent* subscribers. We cannot recollect always who they are. We do not like to lose our old subscribers. The better plan is for each to be sure to forward his subscription money before the first day of July. We shall then know how many copies to have printed. Let each strive also to send us the name and dollar of his neighbor. Our sphere of usefulness will be thus enlarged. We expect the next volume to be quite equal to the present. Our brethren in the ministry will favor us by looking up the subscribers on their stations and circuits and securing a renewal of their subscriptions. We allow our preachers one-sixth of all they collect for us. We have received a great many compliments during the year from the press and in private letters; but our printer asks for *money*. Brethren, help us promptly!

LITERARY NOTICES.

(1.) Messrs. Lane and Scott, New York, have brought out a new edition of the Pastoral and Familiar Letters of John Fletcher, a series extending from his conversion to within a few days of his death. They are characterized by the same elegance, sweetness and spirituality which appear in other portions of Mr. Fletcher's works. This volume is ornamented by a representation of the author's saintly countenance.

(2.) To the indefatigable and talented editor of the Sunday School books, the Rev. D. S. Kidder, we are indebted for sundry Reports connected with his department and for the following books, published at the Northern Methodist Book Room:—"Athens; Its Grandeur and Decay;" "Sunday School Tracts;" "Reminiscences of the West India Islands, by a Methodist Preacher;" "Dwellers on the Holy Hill;" "The Minister's Study, and Scenes connected with it;" "Cortes, or the Discovery and Conquest of Mexico;" "The Springs, or Letters from Saratoga;" "Lessons of a Disciple, or Chapters in the Life of a Young Lady;" and, "Our English Bible." We have had time barely to look into these, but they appear to be books calculated to enrich current Sunday School literature. We can trust the taste of Brother Kidder, and believe that he does not intend to suffer any other kind of publications to receive his sanction as editor.

(3.) John Ball, of Philadelphia, has brought out the *Complete Works of John Bunyan*, Prose and Verse, in an 8vo. of 750 pages, with pictorial illustrations. Although the Prince of

Dreamers wrote nothing else equal to the world-famed *Pilgrim's Progress*, yet his other productions suffer only by comparison with that, and they are all interesting, instructive and valuable. It is really a favor to have the several works in so convenient a volume. Every Christian man who has any library in addition to his bible, ought to have this book in it. We have placed it in our list of premiums to the subscribers, and agents of the Pulpit. The retail price is \$3. For \$2 we will send it to any person already a subscriber to our periodical; for \$3 a copy of the Pulpit for one year and a copy of Bunyan; or a copy of Bunyan to any person sending us the names of ten subscribers to either the 2d or 3d vol. of the Pulpit; or, to any one sending us *five* subscribers and *six* dollars. The copy of Bunyan which we send is, of course, in paper covers; it will be strongly wrapped and sent by mail.

(4.) *The Scripture Text Book. The Scripture Treasury.* Two valuable books in one 12mo. vol., published by Lewis Colby, New York. The first contains texts arranged according to subjects; the second affords a General View of the Manners, Customs, and History of the Jews, and of other nations mentioned in Scripture, and of the Geography, Natural History, and Arts of the Ancients, &c. The whole work affords great assistance to ministers in the preparation of their sermons, in pastoral visits, and in the discharge of other ministerial duties; to the authors of religious works; and, to Sunday School teachers. It is accompanied by three maps—1. The Voyage and Travels of St. Paul; 2. The World as known to the ancients; 3. Palestine. This is another of our premiums. It is sent by mail as a premium for *five* subscribers; for \$3, two copies of the Pulpit for one year and two copies of the Text Book and Treasury.

(5.) *Historical Geography of the Bible.* By the Rev. Lyman Coleman. A new edition, with additions. Phila: E. H. Butler & Co., 12mo., 514 pp. In the Universities of Europe it has long been the custom, and in the schools of America it is now beginning to be introduced, to study history and geography in connection. This is certainly the philosophic method. The

work before us is a very successful "attempt to put in requisition the principle of association, to give interest to the study of the bible, and to employ this great law of our nature in the study of sacred geography, by connecting it with that of sacred history." The learned author has laid under contribution the results of modern observation and thought, and has produced a work which must have an extensive circulation and do much to aid the young as well as advanced students, in the comprehension of the sacred records. It is accompanied by six accurate and richly colored maps, a full and well arranged chronological table, and an index of texts. In our effort to extend the circulation of truly valuable books we have made arrangements to add this to our premiums. It will be sent to those who send us *six* subscribers. (The retail price is \$1.) For \$5 we will send three copies of the Pulpit and three of the Historical Geography. To any person already a subscriber to the Pulpit we will send three copies of the Geography for \$2. We hope that Sunday School teachers generally will exert themselves to assist us in placing several copies in each school. We have been to some trouble and expense to make these arrangements and we shall look for an early response.

(6.) *John Howard, and the Prison-World of Europe. From Original and Authentic Documents. By Hepworth Dixon.* With an Introductory Essay by R. W. Dickinson, D. D. New York: Robert Carter and Brothers. We commenced this book with interest, read it with care, and closed it in tears. It is the only satisfactory account of Howard we have ever seen, and all who take an interest in human improvement should give themselves the pleasure and profit of studying the great life of this good man. There is one lesson sadly taught in this book, which Dr. Dickinson would have done well to draw out. The son of Howard, his only child, became a raving maniac. His loss of mind is clearly traceable to the indulgence of vice, and those habits he was suffered to contract by the want of a father's oversight. While Howard was in dungeons, hospitals, lazarettoes, plague-struck cities and ships, carrying light and comfort

and relief, to the poor, the suffering, and the prisoner, his own child was overlooked and suffered to go to ruin. We would not detract the tithe of a hair from the splendid reputation of the great and the good. We do not believe that Howard would have been prevented from doing as much good to the world as he did, if he had taken his own son into his plans of beneficence. Duties never clash. Even ministers of the gospel are not called to neglect their own children. Whatever station involves this must be abandoned, for no number of human beings can have as much claim upon a man as any one of his own children.

(7.) The Harpers are issuing "The Life and Correspondence of Robert Southey. Edited by his son," to be completed in six parts. The first has been sent us. Fifty-eight pages of this are occupied by an autobiography of the poet, which is brought down to the termination of his school-boy days. It is one of the most entertaining, queer, quaint and pleasant rigmarole of reminiscences we have read in many a day. Then commence the letters. We may be able to speak more of the work when we shall have received all the numbers.

(8.) From W. A. Leary & Co., Philadelphia, we have received "The Sermons of Christmas Evans. A new Translation from the Welsh, with a Memoir and Portraiture of the Author, by the Rev. Joseph Cross." The Memoir and Portraiture are satisfactory and interesting, and the Sermons are remarkable specimens, even of their class. A number of extracts already given to the public must have made this apparent. The Sermon on the "Triumph of Calvary" is wonderfully sublime, and there are passages throughout the book, like that surpassing allegory in "the Fall and Recovery of Man," any single one of which is worth the price of the volume. No wonder there are "Welsh jumpers" under Welsh preaching. We have hardly been able to keep ourself in our chair while reading some portions of these discourses. The copy sent us is most substantially bound, and is embellished by a portrait of Evans and a picture of a Welsh congregation with Evans in the pulpit. We should think this book destined to command an extensive circulation.

(9.) *The Early Conflicts of Christianity.* By Wm. Ingraham Kip, D. D. New York: the Appletons. Why has not this subject been as fully handled before? It is a magnificent theme. Dr. Kip considers it in five views: 1, the conflict with Judaism; 2, with Grecian Philosophy; 3, with the Licentious Spirit of the Age; 4, with Barbarism; and 5, with the Pagan Mythology. At this present writing we have had time to read only the first part, and if the others equal that, this may be pronounced a very eloquent book. The views of the author are presented with force and the pictures are striking and beautiful.

(10.) The Catalogue of the Presbyterian Board of Publication would afford a great assistance to Methodists who are endeavoring to make for themselves valuable Christian libraries. Of course, a large number of the books from that press are strongly Calvinistic, but a large number also are of practical value to Christians generally. Of this latter character is a work they have just sent us: "The Christian's Daily Walk in Security and Peace. By Henry Scudder. Recommended by Dr. Owen and Mr. Baxter." He that follows this walk daily must have peace. We are pleased to see in any man or in any family a growing taste for books like this.

(11.) The American Tract Society has brought out an abridged edition of the life of the dear, good, old Dr. Milnor, whose memory will ever be precious to those who knew him and love Christ. The Episcopal Church should put it among her thanksgivings that such a man has been of her clergy. The Memoir is a book of very great interest to general readers.

(12.) Preachers and teachers may gather many very useful hints from a very pleasant little book published by L. Colby & Co., New York, entitled "The Power of Illustration, an Element of Success in Preaching and Teaching, by John Dowling, D. D." We see it has reached its second edition.

(13.) To the readers of magazines and literary newspapers, few names are more familiar than that of T. S. Arthur. He has ad-

ministered to the pleasure and perhaps we may say profit of thousands. He is a pleasant and truthful sketcher of character and society ; and so far as we have examined his productions they are characterized by good taste and sound morality. J. W. Bradley, 48 N. Fourth St., Phila., has collected his sketches into a handsome 8vo. of upwards of 400 pages, embellished with 16 engravings and a portrait of the author. "The Methodist Preacher," the first of the series is a picture of some of the hardships of practical itinerancy. This sketch, and that of "The Donation Visit," will perhaps interest clerical readers more than any other portion of the volume.

(14.) Most women find time and spirit only to gallop through the latest paper-covered novels ; others can gather from the field of literature what makes them no less ladies and greater women ; while a still smaller number make contributions to current literature, and extremely few become at all versed in science. We would have our mother, our wife, our daughter, and our friend, of the second class. We can nevertheless appreciate the intellect and industry of such a woman as Mary Somerville, whose "Connection of the Physical Sciences," "Mechanism of the Heavens," and "Physical Geography," show that philosophy can exist without beard. The second American edition of the last mentioned of her works, with Additions and a Glossary, is published by Lea & Blanchard of Phila. It is a truly valuable book.

(15.) The Presbyterian Board of Publication issue a timely work entitled "Thoughts on Family Worship," by Dr. James W. Alexander, of New York. The style is plain and the spirit earnest. We have for some time been so convinced of the vast importance and extensive neglect of this duty, that we have employed what time we could command from other engagements in the preparation of a small work upon this subject. There is hardly any likelihood of too many calls being made upon members of the church to the discharge of a duty, the strict observance of which is so intimately connected with the growth of vital piety.

SERMON XII.

THE INSEPARABLE CONNECTION BETWEEN THIS LIFE AND THAT WHICH IS TO COME.

BY THE REV. P. P. SMITH,

OF THE FLORIDA CONFERENCE.

“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.”—*Galatians* vi: 7.

In this passage of holy writ we have set forth the momentous doctrine of human responsibility, and the inseparable connection which this life holds with our existence beyond the grave. These great doctrines are taught by the apostle by way of warning to the ungodly, as well as matter of comfort and consolation to the righteous. “For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting;” than which truths none are more awful, more solemn or sublime.

I. Our first proposition, then, is this: Our actions in this life will have some relation to or influence upon our character in the world to come; which we proceed to establish—

1. By analogy. Duration is the essence of both time and eternity. Time is duration limited; eternity is duration without end. Death is the portal from one to the other. Those that now live on the earth must die; those that have died are now living in the unseen world. We shall exist after our dissolution. As time and eternity are of one nature, so our existence is one

and indivisible. Having commenced to be, we shall never cease to be; existence is one, in time and eternity.

If we consider the character of any man among us, we shall find that his past actions affect his present character; and analogy teaches, that, as a man's past conduct fixes his present moral character, so, his present conduct, pursued, will fix his character in the future; the future, continued, will result in making up that character beyond the grave. If this position be not true, where will this state of things be suspended. Facts demonstrated before our eyes show that it follows up to the gate of death, and analogy teaches that it will flow beyond.

2. By reason this position may be established.

There is nothing in the act of dying which can change the moral face of human nature. Death dissolves the body, but touches not the soul, the moral part. To suppose that death could produce any change upon the soul, is to suppose that soul changed by the gate through which it passes, which thing reason could not justify. Reason reveals no power, possessed by death, that can change the moral character of man. Death cannot arrest the law, which determines through life the formation of human character.

The polluted and guilty have felt the necessity of power somewhere, to change and refine the moral character, and have in some cases vested it in penal fires. These fires, however, have burned only in man's vain imagination without support or authority in analogy, reason, or revelation. In fact, there is nothing in the nature of punishment, properly understood, to refine or reform moral character. Penal fires may torment, but nothing short of the blood of Jesus Christ can cleanse a soul from sin, or purify man's moral corrupted nature. To allow otherwise would be to subvert the foundations of reason, and bring in some other means of a soul's purification than that allowed in the Bible, and the praises of a redeemed spirit would be more appropriately given to penal fires than to the "blood of the Lamb."

To suppose that our actions in this life will affect our character in the world to come, is the only safe rule that can be applied to human conduct. This principle is the only one which can be

successfully employed in opposition to vice, and for the promotion of virtue. And if, with all the restraining power of this principle, the vices of the wicked be scarcely suppressed, reason would teach us that to let it go would be to turn loose upon society whole herds of vicious men, unrestrained by bit and bridle, without let or hindrance, bringing in their train devastation and death wherever they moved. What father would have his son feel and believe that his present conduct had no bearing upon his future existence? What mother would have her daughter espouse such monstrous doctrine? Reason declares with her warning voice, that a principle so unsafe in practice must be unsound in theory, and ruinous in its effects upon the human family.

3. The position may be established by revelation.

And why should we attempt to walk by the starlight of analogy, or the moonbeams of reason, when the brilliant sun of revelation shines in midday strength upon the subject.

The principle laid down, and the position assumed, for which I contend, is clearly taught by our Saviour in the case of the rich man and Lazarus, Luke xvi: 19—31. These persons are described by our Lord as having existed on earth, but the most important scenes connected with their history are represented as existing in the future world. The principle is also taught in the parable of the sheep and the goats, as well as in the lesson of the wedding garment. It is also found in that awful, unqualified and comprehensive declaration—"Without holiness of heart no man shall see the Lord." It is found in the living and divinely authorized sentences, near the close of the canon of the New Testament: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still." And what can be more plain or impressive, touching this awful doctrine, than the solemn words of my text—"whatsoever a man soweth that shall he also reap."

Under the similitude of seed time and harvest, the apostle teaches the doctrine I advocate; and having, I trust, established the position assumed, I proceed to show—

II. The ultimate result of the operations of this principle upon

human character. In the figure used by the apostle we learn three important facts :

1. Our future character will resemble our present, as the harvest resembles the seed. This is natural. We could reasonably look for nothing else. Justice also would say that we should reap according to the kind of seed we sow. Reason and justice therefore combine to impress this fearful truth upon us, that, in kind, "whatsoever a man soweth, that shall he also reap."

2. Our future wickedness and woe will as far exceed our present, as the harvest exceeds the seed sown. A measure only is sown, but a garner full is gathered. A few short years of example and precepts are spent, but an eternity of results will be realized. And, oh ! how fearfully solemn and awful is this truth ! Are you a parent, teaching unholy precepts and exhibiting ungodly examples in the family circle ? Will not these precepts and examples have their influence upon your children and servants ? Will not their minds be moulded after the fashion of your life ? and will they not thus be made sinners ? and their utter ruin will probably be the result. Thus the seed sown by you must increase ; and, charged as you are with the care of these souls, you may not escape gathering a large crop of iniquity in the day to come. The train is laid by you in time, the explosion will take place in eternity. Within the limits of this life, we cannot see the end of human actions ; our conduct here will not only influence our children and stamp their character with moral turpitude, but through them tell with fearful increase upon our grand-children, and upon the generations to come after us. Thus the seed shall be constantly increasing until the reapers of the world shall come to gather the entire harvest. Then must every man meet the whole of life and its influences in solemn judgment, and as the result of a few years of mirth and folly, he shall realize a whole eternity of wretchedness and woe—in kind the same, in quantity a tremendous increase.

3. The law of human actions turns back the tide upon the author. And what truth is more startling, more solemn and awful ! The ball once put in motion will roll on, and on, forever. The "rich man" in hell desired that his brethren might

not "come to this place of torment;" perhaps his precepts and examples had been such as to exert a deleterious influence upon his brethren, and now he felt the tide coming back upon him. "God shall bring every work into judgment, with every secret thing," and the doctrine is no less solemn than true, that every man possesses a degree of influence, whatever his station or circumstances in life may be, that must and will be felt by those around him; and however secretly he may perpetuate deeds of darkness, the "all-seeing eye" of the "Great I Am" is ever upon him, and He will bring to light "the hidden things of dishonesty, and cause every man to bear his own burden." Every chord a man strikes on earth will vibrate in eternity; every wire we touch will report at the throne of God, and the record in God's book of remembrance will fully and impartially make known all the "deeds done in the body;" and how fearful will the revelation be in reference to all those who have all life long been "sowing to the flesh!" Then must the tide of God's wrath turn back in vindictive justice upon the soul of the offender, and in merciless storms beat upon that soul, while eternal ages shall roll on. "God will not be mocked;" but shall see and know how far the actions of the wicked have influenced others in the way to ruin. Companions, children, servants, friends and associates in vice, will cling around him whose example and precepts scattered broadcast the seeds of evil, which found lodgment in depraved hearts, and now the harvest has come, and he that "sowed to the flesh" shall receive his just reward, and learn, when too late to repent, "that whatsoever a man soweth that shall he also reap." This law, governing human actions, turned back in its influences upon the author of those actions, shall never cease; and in the dark abode of the damned, its tide of vengeance must continue to pursue the offender with unmitigated fury, while justice belongs to the throne of God. As true as that the "wages of sin is death," so true it is that God must pay those wages to the full amount.

The principle involved in the text, and presented in this short discourse, takes in the whole of man's existence; it regards him as an inhabitant of two worlds. This life is seed-time—eternity

will be the harvest. Then "Be not deceived: God is not mocked: whatsoever a man soweth, that shall he also reap."

From what has been said, two inferences may be drawn, by way of warning to sinners, and encouragement and comfort to the righteous.

1. If a man shall "sow to the flesh," the evil influences waked up by him, and set in motion in this life, shall follow him during probation, and at every step shall mark his character as evil, and stamp his spirit with the reproach of sin. These influences, like so many ghosts or frightful spectres, shall stand around him in the dying hour, haunt him in the valley of death, torment the spirit until the day of judgment, wake up afresh with the body in the resurrection morning, and appear in evidence against him at the bar of God, witness the sentence of condemnation, and then as a convoy escort soul and body to their eternal home in deepest hell. But, oh! is this the end? no, no, my friends, the end of these influences shall never come; while the word of God remains, he that sowed to the flesh "shall reap corruption;" and the words of my text shall be seen in living characters of fire, ever flaming before the face of him who set at nought the word of God, and would not have the man Christ Jesus to reign over him. Then let every sinner be warned against "sowing to the flesh," for most surely "whatsoever a man soweth, that shall he also reap."

2. To the Christian there is much of comfort and encouragement in the doctrine of the text. He reads with pleasure such passages as the following: "Cast thy bread upon the waters: for thou shalt find it after many days"—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good"—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—"For as much as ye know that your labor is not in vain in the Lord." These, with many other portions of holy writ, encourage the Christian in his work and labor of love. The moral influences put in motion by him on earth, shall fix upon him here the blessing of "a good

name," worth more to him than "great riches." These influences, like pleasant companions, shall follow him to the grave, and there, like angels shall hover around him, to give comfort when soul and body part. They shall not die with the body; nay, they shall stand forth in the day of judgment, in the living epistles, "known and read of all men"—and through the gates into the eternal city, shall they enter to abide forever. Like stars in his crown shall they outshine the sun; and the welcome word from the lips of God shall fall upon his ear, with heavenly sounds, "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Then shall that faithful servant reap a "full reward," and when those who have been saved through his instrumentality shall strike their harps of praise, he shall begin to realize that "whatsoever a man soweth, that shall he also reap." Having done good on earth, he now shall reap good in heaven; and the poor saint, who only had been able to "give a cup of cold water," shall not miss a reward. The "widow's two mites," given in the presence of Jesus on earth, shall now be acknowledged "before His Father and the holy angels."

From these considerations, and a thousand more, we are encouraged to go forth and scatter the good seed broadcast over the earth, knowing "that in due time we shall reap, if we faint not." Let all Christians, then, be found casting a mite into the treasury of the Lord. In the social circle begin with the young—follow them to the Sunday School—teach them the importance of Bible, Tract and Missionary Societies; here "sow your seed in the morning, and withhold not your hand in the evening," for verily, "whatsoever a man soweth, that shall he also reap;" and the principle involved will hold good in the case of the righteous man also; and blessing from God, more than we can possibly imagine, shall crown the good man's head; and with the pleasing recollection that on earth he "sowed to the Spirit," he shall "reap life everlasting."

LITERARY NOTICES.

(1.) From the American Tract Society, we have received a "Memoir of Charles H. Porter, a Student in Theology," whose short career was one of much spirituality and usefulness. We commend this little volume to young men, especially to those who have thoughts of entering the ministry.

(2.) We commend to young women "The Missionary's Daughter, a Memoir of Lucy G. Thurston," who was born at Honolulu on one of the Sandwich Islands, and passed nearly all her life at a missionary station. At the age of 17 she landed in this country, and three weeks after her arrival her purified spirit was taken to the city above. This book is an interesting exhibition of the attainment of a high degree of mental cultivation and sincere piety by a young person apparently under very unfavorable circumstances. It also contains much that is interesting concerning the Sandwich Islands and missionary labors.

(3.) From L. Colby & Co., New York, we have received "A Scriptural Defence of the Doctrine of the Trinity, or a check to Modern Arianism as taught by Unitarians, Campbellites, Hicksites, New Lights, Universalists and Mormons; and especially by a sect calling themselves 'Christians.' By Rev. H. Mattison. Third Edition." This is an important subject, and this book, though small, seems to be thorough in the examination of a very insidious error.

(4.) The Appletons publish Ollendorff's New Method of learning to Read, Write and Speak the French Language; or First Lessons in French, by G. W. Green, Instructor in Modern Languages, Brown University.

(5.) Prof. Boise, of Brown University, has prepared a practical and useful school-book, entitled "Exercises in Greek Prose Composition, adapted to the First Book of Xenophon's Anabasis." The First Book of Anabasis is given according to Kruger's text. The Appletons publish it.

(6.) We have been very much interested, and we trust somewhat profited by the perusal of "The African Preacher, an authentic narrative, by the Rev. W. S. White, of Virginia," issued by the Presbyterian Board of Publication. It is the record of the life and labors of a very pious and useful colored man residing in Nottoway Co., Va. This little book should have extensive circulation, at least at the South. Christians of all classes will find many useful lessons in its pages.

(7.) The Appletons re-publish "The Living Authors of England," by Thomas Powell. We find in it some anecdotes of literary men, with which we were not familiar, and do not know whether to believe. It is a poor trash of criticisms, which are ungenerous, and therefore unjust. We should hardly be willing to pronounce this book worth the paper upon which it is printed.

(8.) "James Montjoy, or I've Been Thinking," by A. S. Roe, is an exhibition in narrative form of what one thinking boy may do for a whole community. It is a well told and interesting story, intended for the benefit of the middle and lower classes of society. If any works of fiction do good we should pronounce this among the profitable class. It is a 12mo. vol. of upwards of 300 pages, published by the Appletons.

(9.) Colby & Co. publish a little manual whose uses may be gathered from its title-page: "Pastor's Hand-Book, comprising Selections of Scripture, arranged for Various Occasions of Official Duty. Together with Select Formulas for Marriage, etc., and Rules of Order for Churches, Ecclesiastical and other Assemblies. By W. W. Everts. From the fact that the book has reached its third edition we should gather that it is found a convenience to the clergy, for whose especial benefit it was prepared.

(10.) Dr. Hamilton, of London, one of the most pleasant, and occasionally one of the most terse and powerful of English writers, has added to the stock of religious biographies a very well executed memorial of Lady Colquhoun, an eminent Scotch Christian, the writer of several religious books. The Carters have re-published it. To the ladies who read this portion of our journal we beg leave to recommend this memoir in very warm terms. They must be profited by a prayerful perusal of its pages. O, why are there not more Lady Colquhouns?

(11.) *Modern Literature and Literary Men ; being a Second Gallery of Literary Portraits. By George Gilfillan. In Two Parts.* New York: Appleton & Co. The first gallery of portraits made Mr. Gilfillan's name widely known. In this second much more pains have been taken. Of course there will be a variety of opinions as to the fidelity of the likenesses, and where there is such a range for opinion and taste the author must expect many to differ from him. While we see divers things in these books from which we dissent, we are pleased to see that they are written with great vigor and are among the most readable of recent publications. All literary men will want to see these books, and the general reader will be very much interested in them. Gilfillan is no such miserable dabster in criticism as that man Powell.

(12.) *Notes on the Miracles of our Lord. By R. C. Trench, M. A., Professor of Divinity, King's College, London.* 1 vol. 8vo. Appleton, New York. This is the modest title of the very best work upon the miracles in our language, so far as we are acquainted. Mr. Trench appears to be profound in patristic learning, which he brings to his aid in a very skillful manner. There seems to be very little that is original in the whole volume except the skill with which the materials are put together, and the fine discrimination with which the materials have been selected. The very best things said by the fathers on the several topics may be found here, not jumbled, but woven together consistently. The book is rendered more valuable by the full quotations in the

margin of the passages to which allusion is made in the body of the text. To our clerical readers who desire to add a *book* to their libraries we commend with confidence this work of Prof. Trench.

(13.) There is, we fear, more real infidelity in the land than is ordinarily supposed. We are glad, therefore, whenever we see a new book which appears calculated to arrest the attention of the community, and which treats the subject in a judicious manner. The Tract Society publishes a good book by Nelson which has been read by thousands, but "The Common Maxims of Infidelity," by Henry A. Rowland, published by the Carters, New York, takes the subject more at its roots, and handles it in a manner which commends the volume to the thinking classes of society. Our ministers ought to endeavor to put this book into the hands of the young men of their congregation. It is impossible to tell which of them may be skeptical, and how far. And those who are not have a better opportunity of presenting the antidote to their young companions than is afforded to the minister.

(14.) We have been reading Carlyle's writings ever since a good while before we had the least notion that we comprehended his "whither" or his "what." Of late years we do believe we understand him. We have been shut up in a dark room, which at first was thick, impenetrable blackness. By long continuance therein we begin to see where the table, chairs, and tongs, are. We write this last with some misgiving: we may after all be mistaken, he may be one of those lofty spirits who, when any man mistakes them, never dream that it may be because they are unintelligible, but assert with a sneer that it is because the reader is too earth-born to apprehend them. The last of our readings in Carlyle is the last thing he has published, "Latter-Day Pamphlets. No. 1—The Present Time,"—which is re-published by the Messrs. Harper. It gives a very ugly picture of the present state of affairs all the world over. It is not a subject to be amused with, but he discourses on it so *funnily*—a diminutive word, but there is nothing else which expresses our idea—that the man

who can read it and keep from laughing we should consider a dunce. The picture to our fancy while reading the pamphlet was this: Jupiter, with the biggest sort of spectacles on, very round-eyed, with his elbows on his knees, and his chin supported by his hand, looking down upon the floor at a kitten which is inexplicably entangled in a skein of twine, and on which he, Jupiter, is soliloquizing in a very Olympic strain;—or, a solemn mule discoursing solemnly and sometimes mischievously upon the solemn agonies of a dying ass. There appears to be only one thing at which the author drives; ballot-boxes will not do. “The elected” are not sufficient to rule, but the *noblest*. The misfortune is that our author does not tell how the truly noble are to be discovered and brought to rule. This is the objection to Carlyle. He pulls down but does not build up. He sees the evil but can tell of no remedy. Our opinion, not worth much we know, of all his writings, we have expressed algebraically upon the margin of the last page of this pamphlet; $x = -o$.

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